

# The Larhidaar Saroop of Sri Guru Granth Sahib Ji

(The connected-words form of Sri Guru Granth Sahib Ji)



By  
Bhai Ram Singh  
Squadron Leader Retd.

English translation by  
Sardar Gurmukh Singh  
(Principal Officer, UK Civil Service Retd.)

*Karnehaar 'n bhulanhara*  
*The Creator errs not*

DEDICATED

to

Sacred Sri Guru Granth Sahib Ji Successor Eternal to the Throne of Sri Guru Nanak Sahib Ji

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## Pronunciation scheme

Gurmukhi is the alphabet in which the Panjabi language is most commonly written. Therefore, Panjabi is the language of Panjab, while Gurmukhi is the alphabet in which it is written. The Sikh Scriptures, Sri Guru Granth Sahib Ji is written in Gurmukhi.

*Gurbani (Bani)* is the Guru's Word. *Gur-Shabad* means the same. These are the hymns in Sri Guru Granth Sahib.

There are no Roman equivalent letters for some 'G' in the alphabet. For this reason only approximate pronunciation of many Panjabi and Gurbani words can be written in Roman letters. In this publication, a simple method has been used to produce additional sounds so that all Panjabi and Gurbani words can be pronounced with least guidance. These additional pronunciation aids are as follows:-

aa = as in part

aaee = combination of aa (as in part) and ee (as in keen) e.g. as in the word maae in Gurbani meaning "mother".

ai = as in Taiwan; so mai = maa-ay.

ay = as in hay.

ay = underlined ay, as in pair.

o = underlined "o" as the long sound of "o" in the word mole.

au = as in pauper

aaya = say aa-ay-aa briskly (pronounce "ay" in the middle as in hay)

aayia = say aa-ee-aa briskly.

ayia = say ay-ee-aa briskly.

aayiay = say aa-ee-air briskly.

The following sounds are closest to the actual Panjabi letters, which are not found in the English alphabet. It would be best if the reader can seek initial guidance from one who can speak Panjabi.

tth = as in the word paatth, the recitation of Gurbani.

tt = pronounced as in "th" in thin or throw.

rh = as in the word *Karha*, the iron bracelet, an article of faith worn by the Sikhs. So, *Beerh* (Holy Volume of Sri Guru Granth Sahib) is pronounced as *bee-rh* where rh is pronounced as in *sarh*ak (road) in Panjabi.

dh = as in the word dharam, meaning religion (or principle).

bh = as in the word bhaae, meaning brother.

nh = as in the word kanha, meaning one-eyed.

ll = used to stress the "l" sound as in challna, meaning "to walk" in Panjabi. "Challna" with single "l" would be the Hindi version with softer "l".

u = u when underlined should be pronounced as in put. So Kurbaan should be pronounced as "Koorbaan" where oo is a sharp sound. Otherwise the letter "u" is used as in "cut" or "mud".

chh = pronounced between "ch" and "sh" sounds.

n = used when "n" is a nasal sound only as in Onkar, the Creator. Thus kan where "n" is a nasal sound only, is a crow while kaan (in Hindi) or kann (in Panjabi) where the letter n is hard, is an ear.

Apostrophe sign ' is used to separate consonants so that each needs to be pronounced separately as such e.g. 'n s 'kee = *na sakee* but where the "a" sound is shortened to a sharp half sound. "r" is always pronounced hard as in the word *kurbaan* above. So in *upkaar* (good deed) the "r" is hard and the word is pronounced as "*ooppkaara*" but leaving the "a" at the end silent.

#### Use of italics for non-English words

The meaning of all non-English words is given in the glossary Non-English words are shown in italics to start with but not after some repeated use, although, italics continue to be used for the less common words. Italics are not used for the Sikh words which are now in common usage e.g. words like Khalsa, Gurdwara, Sri Guru Granth Sahib etc.

#### Gurbani translation sources:

Translation of Sri Guru Granth Sahib Ji by S. Manmohan Singh Ji has been used as the first (literal translation) source with some minor English usage or clarification changes. These have then been cross checked with Prof. Sahib Singh Ji and other sources where considered necessary.

#### Gurbani quotations

Sri Guru Granth Sahib Ji page numbers are given as: GGS p. number.

## Quotations

(Words in brackets are not part of the quotations given below and are for the purpose of translation or explanation only.)

"It is a grave sin to recite Bani (the Guru's Word) incorrectly."

*Singh Sabha Patra*, Page 121, November, 1979

Giani Gurdit Singh, General Secretary, Central Sri Guru Singh Sabha

"It is improper to do *prakaash* of (i.e. to make available for worship) Beerh (Volume of Sri Guru Granth Sahib Ji) with separated words."

Resolution No. 2682, dated 21<sup>st</sup> January 1945, Chief Khalsa Diwan.

"Until there is a decision about this by the Panth.... *Beerh* with separated words should not be printed, nor should the *prakaash* be done of *Beerh* with separated words."

(Resolution No. 7 dated 1<sup>st</sup> January 1950. Dharmik Committee of Shromani Gurdwara Prabandhak Committee.

## A few words about this English translation

Sardar Gurmukh Singh,  
Principal Officer,  
UK Civil Service Retd.

There are two main aims of this translation from Panjabi to English of the *Larhidaar Saroop Sri Guru Granth Sahib* by Squadron Leader, Bhai Ram Singh Ji.

Firstly, to make available to a wider Sikh audience, Bhai Ram Singh Ji's persuasive arguments based on *Gurmatt* (according to the Guru's teaching) tradition that only the connected-words form (*Larhidaar Saroop*) of Sri Guru Granth Sahib Ji was bestowed with the status of Guruship. Bhai Sahib Ji has argued that this and only this *Pooran Saroop* (perfect holy form) has claim to the *Gurgaddi* (Guru's Throne) of Guru Nanak. He argues equally strongly why we should not do *prakaash* (make available for reading and worship) of the controversial *padd-shed Saroop* (separated wording form). These in-depth arguments in *Gurmatt* idiomatic Panjabi are based on *Gurmatt* tradition and on Sikh historical anecdotes. In addition, the deep spirituality aspect makes the task of effective translation most challenging on the one hand and absorbing on the other. Indeed, at its best, this publication in English may be regarded as an interpretation of Bhai Sahib Ji's work.

Therefore, the first aim is to make these arguments available to those who are either not able to read Panjabi, or who find it easier to read some of the deeper *Sikhi* (Sikh way of life) concepts in English. There is much food for spiritual thought here and much useful material for research students of *Sikhi*.

The second aim of this and other similar translations in English should be one of the highest priorities of Sikh literature in the 21<sup>st</sup> Century. This aim is education of the next generation, brought up in the Western environment, in original *Gurmatt* concepts and not rough equivalents borrowed from other schools of thought and philosophies e.g. words ranging from "baptism" to "elections" and "democracy" which have been allowed to creep into *Gurmatt* literature and decision making processes. A "Glossary" of the key word-concepts used in the Sikh ideology and religious tradition has been compiled and the usage of these is shown in the text of the book. The pronunciation has been made as easy as possible, although, due to the limitation of the 26 letters of the English alphabet, it is not possible to satisfy this aspect entirely. Anyone should be able to pick up these words (shown in *italics*) and remember them in the context of their usage. In this way, word-concepts in line with *Gurmatt* (Guru's teaching) can be easily picked up and remembered. To make it easy for the young Sikh and non-Sikh readers, such words have been briefly explained in brackets (as in this introduction) when first used, so that one need not refer to the Glossary every time. Fewer explanations are given later in the book; hopefully, by then, the reader should already know the meanings of these commonly used words. As I have argued in an earlier translation, this method of presentation could prove to be a model for acquainting the next generation with the original key *Gurmatt* words and concepts.

Sometimes, use of Gurbani (Guru's Word) or *Gurmatt* words is also a form of "shorthand" and it saves space. Words like *kautak* need proper understanding. *Gurmatt* forbids the performance of miracles or magic. To translate *kautak* by Guru Ji as performance of a miracle would not be appropriate, although, only the discerning reader would know the difference between a *kautak*

and a miracle. Therefore, the word has not been translated, although, it has been explained in the Glossary.

There is no gender discrimination (i.e. sex discrimination) in Sikhi. So, care should be taken to use gender neutral words like "humankind" (instead of "mankind"), "individual", "person" and "one" etc. (instead of "he" or "she") where possible. Where this becomes awkward, standard usage has been followed. Unless we keep repeating "he or she", depending upon the intended meaning of the sentence, "he" means "he or she".

Every effort has been made in this translation to retain the original style. In trying to retain Bhai Sahib Ji's own style, less attention has been paid to strict rules of syntax. (If this means inventing "Sikh English", so be it!) The footnotes give further explanation and background information where this has been deemed necessary.

Honesty in translation or interpretation is more important than complete agreement with all that is translated. This translation is no exception. A faithful translation has been attempted to preserve the original force of the arguments.

Finally, as I have mentioned in another similar work of translation, it is a *kautak* (see Glossary) indeed that this project has been completed in view of my limited experience for such a task. This humble servant is ever grateful to Satguru Ji for His grace.

Gurmukh Singh  
Sikh Education Welfare and Advancement (SEWA) network  
E-mail [sewauk@hotmail.com](mailto:sewauk@hotmail.com)  
February, 2001



## Introductory Words

The Ten forms of Guru Nanak Sahib witnessed countless *kautaks* (divine phenomena) and toiled intensively and untiringly (Editorial note: To interpret the original wording "kautak raachay" as performance of miracles would not accord with Gurmatt (i.e. that which accords with the Guru's teaching). Gurmatt interpretation of Kautak can be distinguished from the performance of miracles. From the perspective of daily human experience, a Kautak is an unusual occurrence and it may take place in the presence of a saintly being who may act as a spiritual conduit for such an event (due to his or her nearness to, and resonance with the One Divine Power). Therefore, such a holy person does not "perform miracles" but may be regarded as a witness to the occurrence of supra-normal events. The Will is the Divine Will (Hukam in Gurbani terminology): Hukmay andar sabh ko baahar Hukam na koay (GGs p. 2): All and everything is within God's Will and nothing without). As a result, the spiritual and physical discipline (*rehat*), the way of life and the identity of the *Khalsa* were created as distinct attributes (Depending upon its use, the word *Khalsa* can refer generally to the Sikh nation i.e. the Order of the *Khalsa* or the *Khalsa* Panth; or, the *Amritdhari* Sikhs i.e. those who have been formally initiated to the *Khalsa* status whereby they fully observe the spiritual and physical discipline of the Sikh way of life coded in the *Rehatnama*. *Khalsa* may be used in a singular or plural sense. *Khalsa* connotes a unique freedom of spirit from any form of bondage other than the direct and inseparable attachment to the Creator, the *Satguru* (the True Guru). The word can mean "The pure" or more commonly in a proprietary sense as the Guru's *Khalsa* (derived from the ancient land law term which referred to a king's own personal land i.e. land which was not fief)). The holistic form of *Sri Guru Granth Ji*, the Sikh Scriptures, was created distinct and the Guru's initiation tradition of *Khanday di pahul* (see glossary) was also without precedent. Whilst the people were in the habit of becoming attached to human gurus, the Tenth King (Guru Gobind Singh Ji) secured the attachment of the *Khalsa* to *Gurbani* (Guru's Word represented by *Guru Granth Sahib Ji*). For *Bani* (short for *Gurbani*) is the Timeless Being:

*Vaho vaho Bani Nirankar hai - GGS p. 515*

*The wonderful Bani (i.e. Gurbani, the Guru's Word) is the Formless Creator.*

The perfect Guru created the perfect *Khalsa* and attached the *Khalsa* directly to The Perfect One:

*Pooray ka kia sabh kichh poora - GGS p. 412.*

*The creation of The Perfect is also perfect.*

The perfect *Khalsa*'s life style is perfect: clean living, honest earnings and pure diet. This is the general reflection of the *Khalsa*'s ideal spiritual and physical personality. The Name of the Timeless Being is ideal (The word *roorhao* in *Gurbani* used by the author can mean beauty (*sundar*), perfect or ideal (*uttam*) form (ref.: *Mahan Kosh*, *Bhai Kahn Singh Nabha*)), His form and beauty is ideal, and His Word is ideal (In *Gurbani* (Guru's Word in *Sri Guru Granth Sahib*), the Creator is called by many names attributable to His qualities. However, despite the traditional use of the masculine case, He is outside gender classification). He is ideal and nothing but ideal (perfect). Everything of His is ideal. The beauty of the Formless One, the Guru, the Transcendent One, the *Guru Granth Sahib* and *Gurbani* are all ideal qualities of the One and the Same.

*Paarbraham Gur naahi bhed - GGS 1142.*

*There is no distinction between the Transcendent One and the Guru.*

That ideal form (of Guru Granth Sahib) is that in which the words are connected and which has been created and instituted by the One with the ideal (i.e. perfect) form, Himself (refers to the original format of Guru Granth Sahib in which the sacred writing is continuous i.e. without any spacing between the words. Word separation in the published forms of Guru Granth Sahib was carried out by certain scholars mainly in the second half of the 20th Century CE. The original version was read and taught by scholars of Gurbani according to own research and understanding and inherited knowledge of word separation. This was done with humility and prayer asking for forgiveness for any mistakes made during the paatth (reading of Gurbani)). There is no scope for any amendment to this form. The form of this Bani of the *mahan purukh* (great person) was in the same form as it was received from the original Source and in that same form the Fifth and Tenth Nanaks wrote it so that it may be respected, contemplated and read by the worldly people (In the Sikh tradition the same Light of Guru Nanak travelled through the ten Guru forms from Guru Nanak Sahib to Guru Gobind Singh. Therefore, not only is the concept of the Guru singular in Gurmatt but also each of the ten Gurus is referred to as Nanak and given the number relevant to His place in the Guruship succession. Thus, the Fourth Nanak was Guru Amardas Ji).

*Pooray ka kia sabh kichh poora ghatt vadh kichh naahi - GGS p. 1412*  
*All that is created by The Perfect is perfect and there is no deficiency or excess.*

The connected-word (*larhidaar*) form of the perfect and unique Guru, Sri Guru Granth Sahib Ji, is also unique, perfect and of *chardhi kalla* (positive spirit - A unique Khalsa expression indicating an uplifting, victorious and positive spirit).

Efforts have been made in the next few pages of this publication to show with clarity that the beautifully perfect form with divine power, the timeless form, and the form determined and instituted after most careful consideration by the perfect Guru Nanak, is in fact the connected-words form, the *larhidaar* form. It has been ordained in Gurbani that:

*Ham bhooleh Toom sada abhoola - GGS p. 1213*  
*We are apt to err but You are always infallible.*

If the Transcendent Guru is always infallible (which is the truth) then he was also non-erring when he prepared the *larhidaar* form of Sri Guru Granth Sahib. And we (the inventors of the word-spaced form of Sri Guru Granth Sahib are forever inclined to err (showing distinct wording according to our own subjective understanding and judgement).

Ram Singh  
Squadron Leader Retd.

## PREFACE

Bani (The Word) of the Guru, *Bani* of the Divine Court, Bani descended from the Source, is the *Bani* of the Creator. This *Bani* is the image of the Formless Being (All God names, of which there are many in the Sikh tradition, and God attributes (which describe God) are given capital initials. Thus Guru, Creator Being, Satguru and Akal Purakh are all names to describe the One and only One Source of all creation, the Ik Onkar or Waheguru in Sikhism).

Any attempt to understand *Bani*, the image of the Formless Being, through the faculty of reason alone, is nothing but wilfulness. Only the rare mind blessed by the Guru can achieve realisation of the inner depth of *Gurbani* (Guru's Word). Only a mind imbued with *Gurbani* can explain the meaning of *Gurbani*; otherwise, those dwelling in the realm of reason only, and boasting their ability to explain *Gurbani* entirely on the basis of worldly education, are being nothing but egoistically headstrong.

It is extremely important for every *Gursikh* (Sikh who lives by the Guru's teaching) to read and to contemplate *Gurbani*. It would be foolish arrogance on the part of a person if he starts making efforts to understand or explain *Gurbani* without living the life of a *Gursikh* who recites *Gurbani* and meditates on Waheguru's name at *Amrit Vela* (early morning - see glossary).

This is a problem, not for the ordinary people, but can only relate to *gurmukhs* (those who abide by the Guru's teaching - see glossary), those who live close to the Guru and those who make effort to remain linked to the Guru's holy presence. Even those *gurmukhs* who remain ever attached to the Guru cannot boast that they fully understand the *paatth* (recitation) of *Gurbani*, for they know that the *Bani* which has descended from the Being with unfathomable knowledge, is also unfathomable. The knowledge of *Gurbani* word divisions and pronunciation comes through the Guru's blessing while the *Gursikh* dwells in God's fear, faith and love, and not otherwise (in Sikhism the stress is on a fearless spirit. However, fear of God is the awesome wonderment and the submission of own will to His Will (Hukam). Such "fear" called 'bhao' goes with love for God called 'bhaao'. This twin link of bhao and bhaao with God go together in the spiritual life of a Sikh). Enlightenment and understanding of *Bani* is proportionate to the faith and affection for Waheguru-the Wondrous Enlightener. When different interpreters have produced diverse word formations of *Gurbani* (from the original connected words format), then to what extent is it right to publish separated words forms of the True King (i.e. Sri Guru Granth Sahib, the Sikh Scriptures) according to one's own intellect? Is this not a subjective approach? How can we, with our superficial knowledge, say that our *paatth* (recitation) of omniscient *Bani* is correct?

When the mind of one who habitually recites the *Naam* (meditative contemplation of Waheguru's Being - see glossary) becomes purified through resonance with the Divine presence (Guru Charan, literally "Guru's holy feet" is interpreted as Guru's divine presence. A meditative link of a human soul with this presence of Waheguru is to be linked with Guru Charan) and prays in all humility at the Guru's door accepting own deficiencies, then Waheguru Ji bestows the gift of correct recitation (i.e. word separation and pronunciation). It is only when, through total dedication that one reaches the country (i.e. Waheguru's Plain of ultimate Truth also called *Sach Khand*) from which the *Bani* came, that one gains some understanding, not otherwise.

In connection with this topic, Chief Khalsa Diwan, through its resolution number 2682 of 21 January, 1945, and Dharam Prachar Committee (of Shromani Gurdwara Prabandhak Committee)

through its *Gurmatta* (resolution passed in accordance with Gur-maryada i.e. Guru's tradition (see glossary)) number 7 of 1 January, 1950, forbade the printing and publication of separated-word *Beerh* (Scriptures), because doing this is improper, inappropriate and harmful to the *Panth* (short for Khalsa Panth or the Sikh nation).

How can that which was improper, inappropriate and harmful for the Panth up to 1950, be beneficial for the Panth, appropriate and proper now? How can yesterday's *manmatt* (egoistic knowledge - see glossary) become today's *Gurmatt* (Guru-centred knowledge)? The haste with which *larhidaar* (connected words) forms (of Sri Guru Granth Sahib) are being taken out of sight is leading the *Sangat* (holy congregation) to believe that *larhidaar* (connected-word) form is improper and harmful for the Panth.

Effort has been made in this publication to explain the distinctiveness of *Gurmatt* (Guru's teaching) so that Gursikhs do not have any doubts about the Guru's authentic Form.

## Chapter 1 - Only the Rare Gurmukh Contemplates

### *Gurmukh - An ideal Guru oriented Sikh*

1. The Almighty *Waheguru* (Wondrous Enlightener), according to His (Despite standard English usage of "He" in the masculine case, it must be remembered that the Creator Being is above gender in Sikhi (Sikh ideology and way of life. The word Sikhi is preferred to the more limited English version of Sikhism)) ultimate Will and programme over the ages, through His skilful design, was to assume the form of Guru Nanak Sahib Ji in the age of *Kalyug* (the fourth Vedic division of time), and so He did (The original expression is *dhur-dhurandhari* in which *dhur* = depending upon usage, can mean "from the beginning; from the source; or, to the end (e.g. the typical Panjabi expression *dhur da saath* = companionship to the end of a journey)" and *dhurandhar* = signifies adoption of a characteristic (on its own it can also mean "powerful"). The expression has been interpreted to "ultimate"). God Himself assumed the form of Guru Nanak Sahib and started the path of *Gursikhi* (the Sikh way of life according to the Guru's teaching). The Guru Himself walked on the path of *Gursikhi* and preached others to do the same through *Gurbani*. Treading on the path of *Gursikhi*, Guru Sahib Ji enacted the (instructive) childhood anecdotes; became herdsman of female buffaloes (*majhhian*, called *majhh* (singular) or *majhhian* (plural) in Panjabi); received punishment from father for doing *sacha sauda* ("deal of truth", Refers to the anecdote in which Guru Ji fed some hungry ascetics with the money given to him by his father for doing profitable business); managed a public provisions store; did farming; journeyed to many countries to preach *Sikhi*, suffered hot summers, cold winters, and the hardships of wilderness; remained thirsty and hungry, and was sold as a slave. He paid a heavy price for treading the path of *Gursikhi*.

2. Bhai Lehna Ji became a Sikh of Guru Nanak Sahib Ji and always remained in his presence (Became Nanak II, Guru Angad Ji, on taking over Guru Nanak Sahib Ji's mission in 1539C.E.). He renounced his own egoistic thought and accepted the order and the will of the *Satguru* (True Guru) as his main aim and objective in life. How difficult and exacting it is to give up one's own self-centred thinking. He gave his all to the *Satguru* and focused only on the *Hukam* (will or order) of the *Satguru*. He completely forsakes his own cleverness. He did not do this for a limited period only but was determined to remain on this path for the rest of his life. Only the most rare being is blessed with such total renunciation of own thought (to replace it with that of the Guru's thought). If the Master said during the day that it was night, the servant (Sikh) said with total faith "Yes Sir, it is night". If the master asked the Sikh (i.e. Bhai Lehna Ji in this context) to climb a tree and shake its branches so that sweets would fall, the servant obeyed immediately. The servant obeyed every order of the *Satguru* believing it to be true and lived accordingly. Giving up his own ego-centric mind, he so adopted the Guru's thought that through the Grace of the Guru, from a servant he became Nanak (as Nanak II, Guru Angad Dev Ji).

3. Take a look at the life of Amardas Sahib Ji (later to become Nanak III, Guru Amardas Ji). In old age, when an ordinary person is looking for the support of a walking stick to move around, looks for relatives for physical care, Amardas Ji took over the difficult task of bringing water to Khadur Sahib for the daily bath of Guru Angad Sahib Ji. He brought water from the Bias River which flowed about nine kilometres away. He would start walking towards the river just before mid-night carrying a *gaagar* (a large metallic pitcher) so that fresh water could be taken in time for the morning bath of *Satguru* Ji. There was no main road between the Bias River and Khadur Sahib. The route followed footpaths and over stones, mounds, thorny bushes and through fields and wilderness. In those days there was no lighting (on roads etc.) or torches and one could not see

even one's own hand stretched in pitch darkness. Not only that; Amardas Ji walked backwards when going to the river and always kept his face towards Khadur Sahib. He never turned his back towards Guru Sahib. How very difficult is such *sewa* (service with humility - see glossary). In dark nights He did such hard *sewa* carrying the *gaagar* on his head, not caring for the darkness of the nights, the heat of the summers, the chilling winds of the winters and walking eighteen kilometres daily through wilderness. This sensational great service was carried out not over a period of days, weeks or months but was performed without break for twelve years. Amardas Sahib Ji remained full of dedicated enthusiasm for Satguru's *sewa* over this period. Not even a thought crossed his mind to use a horse, a mule or the service of a young worker to carry the water:

*Jal dhovo eh sees kar..... GGS p. 813*  
*I carry water with this head (of mine).*

Such was his total sacrifice of personal comfort and such was the exacting high price he was prepared to pay for treading the path of *Gursikhi*. The extent of this great sacrifice and *sewa* would dawn on the likes of us if we had to undertake it even for one night. What was the outcome from the payment of such a high price? Through the Guru's blessing, Amardas Ji became one with the Guru and was called Guru Amardas Ji.

4. Continuing with the same tradition, let us do *darshan* (experience the divine sight of - see glossary) of Guru Arjan Dev Ji. Walking on the path of *Gursikhi* he sat in the *chaunkra* (cross-legged - see glossary) position on a hot iron plate while hot sand was poured over his head; and he endured sitting in a cauldron of boiling water and that too in extreme heat in the hottest month (June). One's hairs stand on end when one visualises these scenes. So much suffering which breaks all barriers. He sacrificed his life under the shadow of extreme tortures. He paid such exacting high price for treading the path of *Gursikhi*.

5. Witness the martyrdom of Sri Guru Teg Bahadur Ji and the suffering he underwent in the iron cage before his martyrdom; the sacrifices of Guru Gobind Singh Sahib Ji: He sent his own father to give his life at Delhi for the protection of the persecuted. He himself sent his two *Sahibzaaday* (Princes) to do *dharamyodh* (battle for the righteous cause). Two *Sahibzaadas* were bricked alive. Guru Ji's mother became a martyr. Unlimited number of Guru Ji's dear Sikhs courted death willingly in battles. They walked on the path of *Gursikhi* while undergoing great suffering, received Guru's blessing and found abode at their rightful place (i.e. *at Satguru's holy feet in Sach Khand*, the Plain of Truth).

6. Why was this path of *Gursikhi* which requires extreme sacrifice, suffering and hardship to tread, preached by *Waheguru Ji* (the Wondrous Enlightener) by placing His Divine Light from Guru Nanak Sahib through ten Guru Forms to Guru Gobind Singh Ji? This was all done so that the Divine Light of Guruship could be placed in the connected words form of Sri Guru Granth Sahib Ji forever, so that following the guidance of Sri Guru Granth Sahib Ji, enjoying the nectar of *Naam Bani* (i.e. contemplating *Waheguru's* Name-Being and reciting His Word) and making a success of their lives they may proceed in robes of honour to the Lord's Court with their faces radiating divine light. This is a look into the true life of *Gursikhi*, the life of *Gursikhi* which is a life of hardship and which demands a high price, the life of *Gursikhi* which is bought for the price of own head by the one who treads it:

*May to mql mahigee laee jee sattay. - GGS p. 694*  
*I have bought it dear in exchange for my soul.*

7. Now take a glimpse at the easy, comfortable and enjoyable life of, so called *Gursikhi*. The comfortable living and clever Gursikhs find it difficult, requiring too much effort and costly to do the *paatth* (recitation) of *larhidaar* Bani (Bani created through Divine Will in that format of connected word). For their own convenience they have converted the connected words Bani to separated words Bani. They think that God made a mistake by creating Bani in the form of connected words, because it is difficult to preach Gursikhi through *larhidaar* Bani and even impossible in this age of haste and speed. *Larhidaar* paatth cannot be done without someone's guidance; second or third year Panjabi students can do the paatth of Bani with separated words; and, fourth or fifth year students can even do *Akhand Paatth* (non-stop recitation of Sri Guru Granth Sahib Ji - see glossary).

8. The Sikhs, full of clever thoughts, never realise that God, who had a programme right from the beginning to compose Bani in the age of *Kalyug* (see glossary), and who spent a period of over two hundred years through ten human forms to compose Bani, did that God not know whether the right form of Bani would be in the form of separated words or connected words form? Was this knowledge reserved for the egoistically clever Sikhs who live comfortable and lax lives that the separated words form would be the right one. How unbecoming and empty it is that ignorant men made by God should claim to be cleverer than God. Perhaps they have never thought of the following Words of the Guru:

*Har jo kichh karay so aapay aapay Oh poochh na kisay karay bichaar. - GGS p. 1135*  
*Whatever the Lord does that He does on His Own. He asks and consults no other.*

9. Only the *larhidaar* Saroop of Gurbani was the ultimate programme of Guru Nanak Sahib and only this form is blessed by God and acceptable to the Guru. Guru Sahib gave the *larhidaar* Saroop to this Bani twice - first in His fifth human form (i.e. by Nanak V, Guru Arjan Dev Ji) and a second time in His tenth form (i.e. by Nanak X, Guru Gobind Singh Ji). The perfect Guru with His perfect wisdom decorated Sri Guru Granth Sahib with *larhidaar Gurbani*. In the House of the Guru only the Guru's wisdom is accepted. The Guru's order is to give up own egoistic mind:

*Mann ki matt tiago Har jan eha baat katthaynee. - GGS p. 800.*  
*O God's beings renounce your mind's cleverness (although) this task might be difficult.*

10. The form of Guru Granth Sahib Ji with separated words has devalued the precious Bani and the advocates of separated words form of Bani have taken the blame for this devaluation on their own heads. The paatth of *larhidaar* Bani requires effort, time, guidance and full concentration. This is not an easy task; it is difficult, expensive but it increases respect for Bani. When doing the paatth of *larhidaar* Bani and also afterwards one keeps wondering about the mistakes one might have made while doing paatth. In all humility, the mind would turn to prayer and ask for forgiveness from Satguru (True Guru) while praying for the understanding to be able to do correct paatth. In doing this, the mind would remain humble. This accords with *Gurmatt* (Guru's teaching): *Gurmukh nimaana hoh* (Guru's follower is always humble).

11. In contrast, the paatth of separated words form of Bani is easy. It is in one's mind that one has done correct paatth and made no mistake. In this way, a subtle form of arrogance creeps into the mind. No need is felt to pray to Guru Ji for the ability to do correct paatth, neither does that thought remain in the mind. Such attitude is against *Sikhi* (Sikh teaching) sentiment. That is the reason why the Master composed *larhidaar* Bani.

12. Giving separated words format to *larhidaar* Gurbani signifies our egoistic cleverness, our turning away from the Guru and amounts to insolent criticism. Those who support this egoistic cleverness also cannot remain innocent. The one who kills goats, the one who sells goats to a butcher and the one who eats goat meat, they all share guilt. Our clever and comfort seeking Sikhs, and those seeking Gursikhi at a low price did not stop only at separating the words of Gurbani, but have also other "achievements" to their credit. They are lax in getting up at *Amrit Vela* (early in the morning - see glossary), taking a bath and doing *Naam Simran* (reciting Waheguru's Name - see glossary) and reciting the morning Banis (prescribed Gurbani compositions in the *Nit-Nem*). Instead of wearing a proper *Kirpan* (Sikh sword secured with a traditional sash (gaatra) worn over the shoulder from right to left so that the sword is secured at the hip on the left) - they are content with a symbolic half inch *Kirpan* fixed to a wooden comb. Copying them, the Sikh ladies too prefer fashion instead of Sikh *rehat* (see glossary - Sikh discipline which includes the keeping of the five articles of faith, the *Panj Kakkars*). The disregard for Sikh *rehat* which we see today is due to the misguided researchers seeking cheap *Sikhi* which allows for comfortable life.

13. Not only does Gurbani instructs us to renounce the egoistic mind but also the company of those who adopt such a headstrong lifestyle:

*Mann ki matt tiaago Har jan.... - GGS p. 800*  
*O God's beings renounce your mind's cleverness....*

*Manmukh sao kar dostee sukh ke pusheh mitt.*  
*Gurmukh sao kar dostee Satgur sao lai chitt. - GGS p. 1421*  
*Making friendship with an egoistic person whom do you ask for peace O friend? (I.e. you are asking for contentment from the wrong person.)*  
*Make friendship with the Guru's follower and attach your mind with the True Guru.*

Those who live in comfort and seek Gursikhi cheaply should ask themselves why the ancient warrior Singhs ("Warrior" here stands for the Khalsa word surbir which connotes an ever alert spirit of a saint-warrior. The struggle first and foremost is with five evils within, of lust, uncontrolled anger, greed, materialistic attachment, and ego-centric pride. The surbir is ever ready for dharam yudh (righteous struggle - see glossary)), diamonds of the Guru, preferred to mount the torture wheels of the *charkharhi* while earning Gursikhi credit (Charkharhi was made up of two large wooden wheels, one of which had sharp spikes along the circumference; thus when these wheels were turned, the skin of a person mounted on the non-spiked wheel was shredded to bits. A torture device which was used by the Mughal rulers of India during the Sikh struggle for human equality and freedom). Why were they fried in cauldrons of hot oil? Why did they prefer to be scalped alive? Why did they prefer to be sawed in halves? Chopped up at the joints? Why did they willingly accept to be thrown into furnaces? Why did they become targets for bullets? Why did they get their heads cut off? Why did they lie beneath the crushing hooves of horses? Why did they accept beating with wooden staffs and why did they go to jails? Why did they accept to be crushed by trains? Why did they start on the road of Gursikhi, give up the comforts of home and live in the jungles (This reference should not be confused with some ascetic life style which Sikhi forbids. Rather the reference is to the great Khalsa struggle of the 18th Century which resulted in the freedom of India north of River Jamna right up to Kabul. The area between Jamna and Satluj rivers was taken over by Sikh confederacies towards the middle of the 1760s some years before the establishment of the Raj Khalsa north of River Bias. All were equal partners in this rule of the people by the people)? Why did Sikh mothers bear the pain of their children being cut to pieces before their own eyes? Could not all these ancient Sikhs have used their own intelligence and



shrewdness and sought worldly comforts? But they did not do this, because to them the path of Sikhi shown by the Guru (i.e. the path of *Gurmatt*) was dear. True and permanent spiritual bliss and the Guru's pleasure lay in earning Sikhi credit by following this path; that is also true today:

*Chaala niraali bhagtah kerī bikhām marag challā. - GGS p. 918.*

*Unusual is the way of life of the saints (for) they tread the difficult path.*

*Misl fakiran gakhrihī so paayiāy poor karrām. - GGS p. 1383-84.*

*Difficult it is to be like the saints. That position is only obtained through perfect deeds.*

14. Travellers on the path of Gursikhi never gave up treading on this path at any price. Having accepted this path to be dearer than life they suffered all sorts of difficulties. They respected the injunctions of the Guru. In order to give direction to the followers of the path of Gursikhi, the perfect God through the perfect Guru, according to own perfect logic, gave *larhidaar* form to the perfect Bani and instituted the perfect Sri Guru Granth Sahib Ji on the Throne of Guruship. For this reason, only *larhidaar* Sri Guru Granth Sahib Ji blessed and willed by God and as revealed by the Guru, is the ultimate and permanent successor to the Guru's Throne. Some 20th Century Sikhs in positions of responsibility have been deprived of good sense so that they have dissociated themselves from the *larhidaar* Saroop. They avoid this form. They rejoice when they see the form with separated words.

## Chapter 2 - The Glory of the True Guru Pleases the Gursikhs

*(Gursikha kay mann bhavdee Gur Satgur kee vadiaee. - GGS p. 310)*

(Gurbani words: Please refer back to the "Pronunciation scheme" given at the beginning of this publication, especially about the correct pronunciation of underlined letters e.g. ay to be pronounced as in pair, or rh as in karha the Sikh iron bracelet.)

1. The life of Guru Nanak Dev Ji presents two main aspects to the world. The first aspect is that which was shown through Bhai Lehna Ji (later to become Nanak II - Guru Angad Dev Ji); the second is the one seen by the world through the *Sahibzaadas* (Princes i.e. sons of Guru Ji).
2. When Guru Nanak Sahib Ji asked the *Sahibzaadas* to do anything, the latter, using own mind (i.e. cleverness), offered different ways of doing it; which, from a practical or worldly aspect seemed easier and correct. After listening to criticism of own instruction from children, Guru Ji repeated the same instruction to Bhai Lehna Ji. Bhai Lehna Ji's response was always immediate and he would start carrying it out in the flash of an eye. In this way, by accepting the Guru's command without question, he received Guru Ji's benediction. This is because Bhai Lehna Ji had realised the meaning of:

*Hukam manniay hovay parvaan.... - GGS p. 471.*

*By obeying His command a person becomes acceptable....*

Never did he question or criticise Satguru's order. Nay, even the thought of doing this did not cross his mind. He was only concerned with acceptance of Guru's order while at the same time thinking that it was his good fortune for being given the opportunity to serve the Guru.

The respect for and praise of Satguru Ji lies in this, that a Gursikh bows his head before Satguru's intention; that he bows his head in blissful contentment; that he bows with gratitude; and, that he bows in total exaltation. When in His third human form, Guru Nanak III, Guru Amardas Ji, asked for a platform of masonry (*ttharha*) to be made for own sitting, many Sikhs started building such platforms to please Guru Ji. Each time Guru Ji was told that the platforms had been completed he looked at and rejected each one of them. He ordered the rejected platforms to be rebuilt better than before. The Gursikhs using their skills and stamina built improved platforms again in place of the first lot. Again Guru Ji rejected them and asked for even better platforms to be built in place of the previous lot. This process continued for a few days. By then many intelligent and headstrong Sikhs thought that Guru Ji was not approving any of the platforms while they had been toiling for days; they felt that they could not make better platforms. In this way the number of Sikhs who kept rebuilding the platforms as ordered by Guru Ji started to dwindle. A day came when only Ramdas Ji (later Nanak IV, Guru Ramdas Ji) remained steadfast and kept pulling down and rebuilding the platform he was working on. Each time Guru Ji would reject the newly built platform and ask Ramdas Ji to build another and better one in its place. The other Sikhs started making fun of Ramdas Ji.

4. Each time Guru Ji rejected the platform made by Ramdas Ji and asked him to make a better one in its place, Ramdas Ji would stand up with folded hands and say, "Satguru Ji, I am not clever. It is true that this platform is not good; please bless me with the ability to make a better platform." With this, Ramdas Ji would become filled with enthusiasm and joy that Satguru Ji had kept him

employed in His own work and had ordered him to make another platform. Ramdas Ji's was keen only to abide by Guru Ji's will and to carry on working in accordance with the Guru's wishes. He was not concerned with the bad or good quality of the platform (The Sikhi principle illustrated in this anecdote needs to be understood: A Sikh will do the Guru's work with total dedication, doing his or her level best to comply with the Guru's wishes. However, as the work is of the Guru, so is the end result. A Sikh need not concern himself with the result which is in Guru Ji's own Will. Thus, a Sikh whole heartedly employed in the Guru's work, by freeing himself from the end result, frees himself from the cycle of karam (karma in vedic tradition)).

5. When the Divine Light of Guru Nanak (which was the same in all Guru forms) had tested and confirmed that there was no ego-centricity in Bhai Lehna Ji (later Guru Angad Dev Ji) and Ramdas Ji (later Guru Ramdas Ji), that their only desire was to accept the Guru's order with enthusiasm and to remain within the Guru's Will, then the Light of Guru Nanak resided in these servants (saints) and instituted them on the Throne of Guru Nanak Sahib Ji.

6. When in the tenth form, the Light of Guru Nanak (as Guru Gobind Singh) demanded the heads of Sikhs, those who offered them did not question, "What will you do with our heads?" They stepped forward to offer their heads and gave their heads. It was for the Guru to know the purpose behind this demand. A Gursikh's concern is only with the acceptance of the Guru's command. A Gursikh does not analyse or question the orders of the Guru. A doubtful and questioning attitude regarding the Guru's instructions detracts from the faith in the Guru. If faith is unstable then all is lost. What can one receive from the Guru? It was because of the continuous faith in the perfect Guru that the expression uttered by the Guru "Khalsa is my perfect Satguru" was heard by the world. The Khalsa carrying out the Guru's command unquestioningly and exactly as given merges with Guru so that the two are One and the same.

7. However, it is regrettable that for some time now, due to our egoistic cleverness and craving for praise, our faith in the perfect Guru has become unstable. We have started finding a deficiency in the *Guru Saroop* (Guru's Form). We think that by our intellectual prowess we have succeeded in making up for this deficiency. How? We, the clever Sikhs, thought that there was less power in the *larhidaar* (connected words) *Saroop* (Form) of Sri Guru Granth Sahib Ji for the purpose of preaching Gursikhi and for persuading a larger number of ordinary people to read Gurbani. By introducing the separated words form in preference to the *larhidaar* Saroop, which came from the ultimate source through God's Will and by God's injunction and was instituted as pre-ordained, the respect and the need of the *larhidaar* Saroop was erased from the minds of ordinary people who started thinking that it was too difficult to read.

8. The perfect Guru (Sri Guru Granth Sahib Ji) is perfect in every respect; Guru Ji is perfect in preaching and perfect in *darshan* (divine sight - see glossary). There is no deficiency in the perfect Guru. For that reason there is no scope for any amendment or modification of the perfect Guru. Before merging with the Divine Light (*Joti jot samaona* - see glossary), Guru Nanak Sahib enjoined the Sikhs to follow Guru Angad Dev Ji and said "From now follow Angad Dev as the Guru". Again, before merging with the Divine Light, Guru Angad Dev Ji ordained, "From now place your faith in Amardas Ji as the Guru." This same procedure continued until the Tenth Form (Nanak X, Guru Gobind Singh Ji).

9. *Kalgidhar Paatshah* (*kalgidhar* = wearer of the plume, *paatshah* = King i.e. Guru Gobind Singh Ji), before merging with the Divine Light, commanded the Sikhs, "This is my command, that you must place (total) faith in the Granth (Sahib Ji) as your Guru". Having said this, the *Kalgidhar Paatshah*

bowed before the *larhidaar Saroop* of Satguru, Sri Guru Granth Sahib, in the traditional way (see *matha tekna* in the glossary). It was *darshan* (holy sight) of the *larhidaar Saroop* which was ordained by Guru Gobind Singh Ji. However, we have used our headstrong cleverness to convert this approved form to the form with separated words so that the *paatth* (Gurbani reading - see glossary) can be done easily and quickly. The suggested single sheet *paatth* by the *Kookay* (singular *Kooka* - common usage word for the *Naamdhari* sect of the Sikhs - see glossary) and the Separated words *paatth* (in printed form), both arise from egoistic cleverness and are condemnable. The *Kookay* intended to split up Guru Granth Sahib into single sheets but the Sikh world regarded this as a sacrilege and protested massively; the *Kookay* stopped from doing this misdeed. We were so hurt when we heard about the move to split Guru Granth Sahib into single sheets, regarding it to be an irreligious act; the Panth united and protested strongly to stop it. However, seeing the words of the *larhidaar Saroop* of the Guru being split (into separated words format) failed to rouse us. Why do we regard one type of *manmatt* which is harmful to the Panth's *chardhi kalla* (ascendancy) as not tolerable and the other as desirable? In both situations disrespect is shown to Gurbani. If the form of the invincible Khalsa has been prescribed as distinct by the *Kalgidhar Paatshah*, then consider it as set in stone that the Saroop (holy appearance) of the Guru is also special. And that special *saroop* is the *larhidaar Saroop* not separated-sheet form or separated-words form.

10. *Larhidaar Saroop* has been shaped by God. Spaced wording form is given by egoistic mentality:

*Pooray ka kia sabh kish poora ghatt vadh kish naahi. - GGS p. 1412.*

*All that the perfect Lord does (or creates) is perfect. There is no deficiency or excess (in what He does).*

We should have total faith in the above *Gurvaak* (Guru's Word or Injunction). We, who are wont to err, the lax, the materialistic, the comfort seeking - how can we appreciate the praise (greatness) of the *larhidaar Saroop*?

*Hamm bhooleh tum sada abhoola. - GGS 1213*

*We are in error You are forever Infallible.*

The unerring Guru Nanak Sahib Ji determined the *larhidaar Saroop* of Sri Guru Granth Sahib Ji. No mistake has been made in the creation of this Saroop.

*Aap karay kis aakhay koe.*

*Aakhanh jaayay je bhoola hoe. - GGS p. 114*

*Himself the Lord does everything. With whom can anyone lodge a complaint?*

*The mortal may grumble if He were to err.*

The unerring Guru Nanak, intentionally, after careful thought and within the Will of God, created the *larhidaar Saroop* of Guru Granth Sahib Ji and placed the worldly people in the care of Guru Granth Sahib Ji. However, those misdirected people who sell Gurbani and live on the proceeds have disfigured the God-willed Saroop of the Guru. By giving it the spaced wording form, they have devalued Sikhi. Service and preservation of the *larhidaar Saroop* is the true praise of the Guru:

*Gursikha vadiaee bhaavay Gur pooray ki manmukha oh vela hathh na aaya. - GGS 304*

*The eulogy of the perfect Guru is pleasing to the Sikhs of the Guru (Gursikhs). The egoistic minded do not have that opportunity.*

*Manmukhs (conceited people) like only the spaced wording form which they find easier to read. They dislike the larhidaar Saroop because it is difficult to read. How unfortunate are they!*

11. Spaced wording form is the invention of egoistic cleverness. Such cleverness is one of the main characteristics of human beings, viz.:

*Eh jaggio duttar manmukh paar na paaee Raam. - GGS p. 775*  
*This world is an untraversable ocean. The egocentric is unable to cross it.*

(Why?)

*Antray haomay mamta kaam krodh chatraaee Raam. - GGS p. 775.*  
*Within him is self conceit, egoism, lust wrath and cleverness.*

Behold, what happens to the proponents of separated words form of Guru Granth Sahib:

*Aanttar chattraaee thhai na paaee birthha janam gavaaya.*  
*Yam magg dukh paavay chota khaavay antt gaya pashttaaya. - GGS p. 775*  
*Within him is cleverness, he is not approved and wastes his life in vain.*  
*In the Yam's way he suffers pain, bears blows and in the end departs regretfully*  
(See Yam in the glossary. Dark angel of death. It needs to be remembered that the idiom of Guru Granth Sahib derives from popular lore without necessarily giving credibility to the underlying beliefs (e.g. in this case the belief in angels of death or heaven and hell) from which it derives)

These clever people have modified and inserted spaces in the pure and divine form of continuous words (larhidaar Saroop) of Sri Guru Granth Sahib Ji. In their view, by this modification, they simplified this complex Guru for the benefit of the public.

12. Modification is needed for that, the original construction of which has been left with some defect. Such imperfection is corrected through modification. On the one hand we regard Sri Guru Granth Sahib Ji as the perfect Guru and on the other we regard the Guru as in need of modification through insertion of spaces between words. This is laughable - perfect and imperfect at the same time! One can only express regret and always regret about the intelligence of those who advocate word spacing. Even more regret about those Sikhs who, thinking that the larhidaar Saroop instituted by Guru Nanak Sahib is difficult, have intentionally removed this out of sight and have given preference to the product of human cleverness, the spaced wording form.

13. The larhidaar creation of Sri Guru Granth Sahib Ji is a mystic act of God. Continuous words (larhidaar) format induces mental and spiritual harmony, humility and lack of any egocentricity; there is spiritual ecstasy and this Saroop (holy Form) inspires a desire to do sewa (service with humility - see glossary) with wondrous awe (of the Almighty Waheguru) and dedication (see bhagya-bhaavnee in the glossary). For a Gursikh, the meaning of Guru's praise is to accept all that is seen (placed before the Gursikh by the Guru): Guru's injunction, Guru's will, Guru's Name (see Naam in the glossary) and the Guru's *darshan* (divine sight), viz.:

*Ttera Naam roorhao, roop roorhao att rangg roorhao mero Ramaiya. - GGS p. 693.*

*Your Name is beautiful, Your form is beautiful and very beautiful is your love O my Omnipresent Lord.*

That preordained form shown by the Guru is the *larhidaar Saroop*. Not the invention of the mind, the clever form with separated words. Come, let us ask for forgiveness for our past mistakes and come to the holy presence of the *larhidaar Saroop* created by Guru Nanak Sahib Ji. This is the true praise of Satguru (the True Guru).

### Chapter 3 - It is through the Guru's Word that one is emancipated

*(Avar upao 'n koe soojhay Nanak ttariay Gurbachnee. - GGS p. 1186)*

*It is through the Guru's Word that one is emancipated, Nanak can think of no other way.*

1. At the time of *Kalgidhar Paatshah* (the egret wearing True King i.e. Guru Gobind Singh Ji - see glossary), the fort of Anandpur was besieged by hundreds of thousands of enemies and all supply routes for rations were closed. The food stored up in the fort did not last for long. The Singhs were much troubled by hunger (Singh is the common name given to the Sikhs by Guru Gobind Singh Ji after the historical Amrit Sanchaar (initiation to the Khalsa - see Amrit in the glossary) ceremony at Anandpur Sahib on the Vaisakhi day in 1699. Although, not all Sikhs may be "Singhs" and not all Singhs may be Amritdhari (one who has taken Amrit initiation), the use of the word Singh for a Sikh has a certain martial connotation in line with the Khalsa tradition). The leaves and bark of trees in the fort were not of much help either. Finally, unable to bear the pangs of hunger, forty Singhs asked for *Kalgidhar Ji's* permission to return to their homes. The Satguru asked them to stay on for a little longer. Thinking more of their own well-being, these Singhs did not accept Guru Ji's request. In their selfishness they decided to leave behind the Guru and other Singhs and to return to their homes and families.

2. Realising their determination to leave, Guru Sahib Ji said, "If you do not wish to accept my word and are determined to leave, then write this disclaimer - "You are not our Guru and we are not your Sikhs". These forty, harassed by hunger and thinking of only worldly comforts wrote the disclaimer (*baydava*) formally breaking the Guru/Sikh link and left the fort to return to their homes. When they wrote this disclaimer, they did not think of the personality of Guru Ji that He is:

*Amar veparwaho hai Ttis naal sianhap na challae na hujjat karnee jai.*

*The Lord is care-free and forever. With Him cleverness avails not nor can one cavil with Him.*

That with Him:

*Aap chhod sarnai pavay mann lai rajai - GGS p. 1250 - 51*

*Abandoning one's self-conceit one should repair to His refuge and bow before His Will.*

Only such respect for the Guru becomes a Sikh. However, these forty relying on their own egoistic mind left Anandpur.

3. When they reached the Majha country (an area between rivers Bias and Ravi in Panjab) and met Mai Bhago, then *Mata Ji* (Mother i.e. Mai (*Maaee*) Bhago) asked about the well-being of *Kalgidhar Paatshah* and heard all that had come to pass. Mata Ji was a model of Gursikhi love. Her spirit was much pained when she heard about the conditions at Anandpur. She condemned them and said, "For how long will you be able to save this life which you want to save from hunger by turning away from Guru Ji? Who will come to your aid when you leave this body made of the five elements? You, who have parted with your Guru, who will give you shelter when you reach the Divine Court? Your cycle of chaurasi (traditional 8.4 million life forms through which a soul evolves to earn the opportunity for salvation afforded by human life - see glossary) will not end in this way." These unfortunate souls had not paused to think that if:

*Koe vichharh jai Satguru paasoh lis kala muh jamm maaria - GGS p. 312.*

*If someone separates himself from the True Guru his face goes black and he is destroyed by the death's courier.*

Mai Bhago Ji continued, "You have done a terrible deed by turning your backs on the Guru. Your good lies in this that you return to the holy feet (presence) of Satguru Ji and ask for forgiveness. Come, let me accompany you also."

4. These Singhs were spiritually moved on listening to Mata Ji's words of deep faith; they started repenting their mistake; realisation of what they had done dawned on them and they prepared to return to the Guru Ji's holy presence. On their way they clashed at Mukatsar Sahib with a division of the Moghul army pursuing Guru Sahib (news that Guru Ji had already left Fort Anandpur reached them and they followed Guru Ji to the Malwa (area south of River Satluj - the southernmost river of Panjab)). These Singhs and Mata Ji fought with great bravery. The Moghul division was thwarted (having lost any enthusiasm to pursue Guru Ji after meeting such tough resistance and on finding hardly any water in the only water-hole - *dhaab* - in that arid land.)

5. Guru Sahib Ji was watching this battle from high ground nearby and shooting his arrows with deadly accuracy in support. After the battle, He reached the location to look after the wounded and to cremate the *Shaheed* (those who had fallen in battle) Singhs. Guru Ji bestowed His blessing on each of the thirty-nine Singhs who were dead and came to Bhai Maha Singh (the leader of the forty) who, though mortally wounded, was still alive. Guru Ji said, "O Singh, I am pleased with you. Ask for whatever you wish." Bhai Maha Singh Ji spoke, "The souls of my companion Singhs are in torment and not getting shelter in (Waheguru's) Divine Court. We have reached this plight because we did not listen to your Word. Forgive us in your generosity and come to our aid." On hearing this, Guru Ji took out the piece of paper from his pocket, on which these Singhs had written their *baydava* (disclaimer) at Anandpur, and tore it up. The forty were immortalised with the collective title of *Chaali Muktay* (the Forty who had achieved salvation - The "Chaali Muktay" are now remembered in the daily Ardaas (supplication) of every Sikh). Bhai Mahan Singh Ji meditated on the Guru's holy feet and left his mortal body for the Divine Court.

6. The purpose of most preachers for reciting this historical episode is to teach that Guru Sahib is forgiving and generous. He saves the honour of those who seek His protection and He saves even those who repent and return to Him even after disclaiming Him. The praise of Guru Sahib Ji is abundantly seen in His every wondrous act and visible expansive unfathomable greatness. He is charitable and forgiving. He forgives anyone, no matter how great a person's sin, who seeks His shelter. However, we need to discuss another aspect of this episode of *baydava*.

7. In order to teach the world with clarity the (spiritual) benefits of abiding by the Guru's Will and the disadvantages of following own egoistic will, Guru Ji enacted the incident of *baydava*, having suffered extreme hardships, having sacrificed his whole family, and having suffered the martyrdoms of countless dear Singhs, so that the world may not forget the lesson to be learnt from this episode (all that happens is through God's Ordinance and Will (Hukam) Therefore, as there is no distinction between God's Will and Guru Ji's will, Guru Ji's own life experiences were willed by Guru Ji Himself for teaching humanity). This episode written in the sacred blood of martyrs is not for amusement or for arousing anger towards any group. This episode was enacted by Guru Ji for us and our future generations (until the end of time) to save ourselves so that the true objective of human life is achieved; so that we go to the Divine Court with full honour. This episode of *baydava*, experienced by the Khalsa (see glossary), painted with sacred blood and



decorated by countless martyrdoms of saints, is an unforgettable, very special and educational, wondrous historical commandment of *Kalgidhar Paatshah*. How is that?

8. This episode (as part of the Guru's teaching) alerts us and shows us the way to save ourselves from *chaurasi* (i.e. *chaurasi lakh jooni*: cycles of births and deaths through 8.4 million lower life forms - see glossary). The way is to place complete trust in the Guru for one's whole life. That is it! There is not protection if one deviates even slightly from the Guru's way. Excuses, reasoning, arguments or egoistic cleverness do not work in front of the Guru. Here:

*Je ko bhalla lorhay bhal apna Gur aagay dheh dheh paavaygo.* - GGS p. 1310.

*If some good person seeks own good, that person should lie prostrate before the Guru.*

Life has to be directed accordingly. Only in this lies what is good for a Gursikh. Own cleverness which we even carry about with us in the *Guru Ghar* (House of the Guru), must be placed aside:

*Jo Gur kahay soee bhal maanoh* - GGS p. 667.

*Whatever the Guru says accept that as the good...*

This advice must be remembered with every breath. The *baydava* episode is like a mirror for Gursikhs.

9 Placing this mirror in front of us, let us look inwards and see how we measure up to the Sikh ideal. At least the forty Sikhs could not bear to remain hungry and so they turned their backs on Guru Ji. Who has forced us to turn our backs on the sacred *larhidaar Saroop* of Sri Guru Granth Sahib Ji (through which is revealed the Body of the Guru i.e. the Guru Personality). We have been forced to do this by the hunger for wealth and the praise of the comfortably well off Sikhs. We have no love for the Guru nor for *Gursikhi*. We are neither afraid of the Guru nor do we care for the Guru; nor are we enthusiastic about preaching *Gursikhi* in accordance with *Gurmatt* (according to Guru's teaching - see glossary). All we want is money. It is all right to get it by any means. There is no concern about *Gursikhi* becoming lax or weak. We are too busy with increasing the number of customers.

10. For this reason it seems the contractors who have published the spaced wording form of Sri Guru Granth Sahib Ji have given an unwritten disclaimer (*baydava*) to Guru Granth Sahib Ji to the effect that: "O Sri Guru Granth Sahib Ji, the one who bestows upon the Sangat, the everlasting *larhidaar darshan* (holy sight of the connected words form) of the Throne of Guru Nanak Sahib! The *Kalgidhar Paatshah* bowed before You and ordained that the Sikhs follow Your lead (as the Guru), but we and our customers are having great difficulty in doing Your *darshan* (i.e. reading or doing the *paatth*). We are helpless. We cannot bear this difficulty anymore; your Saroop (holy form) does not suit us and for this reason we are breaking our relationship with you. We and our comfort-seeking customers are happy and feel easy with the spaced wording form (of Sri Guru Granth Sahib Ji). You now make your own arrangements."

11. Due to their faithlessness, the advocates of spaced wording form of Guru Granth Sahib have not only made preparations to sink their own boats but are doing the same for the innocent Sikh public by leading them astray from pure *Gurmatt* (teaching of the Guru). Every *paatthi* (reader - see glossary) of the spaced wording form of Guru Granth Sahib thinks that he is doing correct *paatth*. This is a subtle form of egoism. He thinks that others are doing incorrect *paatth*. This is a subtle form of backbiting. Those who do *paatth* from *larhidaar Saroop* cannot be accused of

egoism or thinking adversely about others, because they cannot possibly think that they are doing correct *paatth* or have the ability to do it. So how can they comment about others? These Gursikhs stand up humbly with folded hands and closed eyes, with the traditional piece of cloth, the *palla*, around their necks, and pray most humbly, "O Manifest, Omnipresent, All Powerful True Satguru Ji! It is impossible for us ignorant beings to do correct *paatth* of this sacred Bani from the Divine Source, Bani which is beyond our full comprehension (Only a limited understanding of which is possible according to one's spiritual attainment)". Be charitable and forgive us, your servants, for making mistakes while doing *paatth* and grant us the understanding to do correct *paatth* in future." Gursikhs, the diamonds of the Guru, say such prayers continually in humility and with much affection for Gursikhi.

12. These prayers are in accordance with the Guru's way.

*Mann too matt maanh kareh je haon kichh jaanhda gurmukh nimanha hoh. GGS p. 441.*  
*O my mind take not pride that you know something but be a true follower of the Guru and remain humble.*

They are not proud of their ability to do correct *paatth* nor do they denigrate any other *paatthi* for doing incorrect *paatth*. For this reason, the Satguru who listens to such prayers has said about his beloved true Gursikhs (Panjabi text reads as Tatt Gursikhs (tatt=essence): interpreted as the true followers of Guru's teaching (Gurmatt)):

*Jay bahroh bhul chuk bolday bhee kharay Har bhaanay. - GGS p. 450.*  
*Even if they outwardly err in speech, still they are very dear to God.*

How very beneficial is the adoption of true (*tatt*) Gursikhi! Therefore, only *paatth* from the *lahidaar Saroop* accords with the Guru's teaching (Guru's way).

13. The ancient forty Singhs wrote the *baydaava* (disclaimer) and walked out of the Guru's Court leaving the Guru behind in His own Court. However, those who have disclaimed the Guru these days have crossed all limits. They have taken the Guru out of Gurdwaras and occupied the Gurdwaras themselves. How can these people, sitting at home, enjoying their wealth while hoping for Guru Ji's *darshan*, know the value of Gursikhi or how to respect Satguru Ji? Only those value and respect Guru Ji who are prepared to give their lives to honour Guru Ji's command; they follow as directed by Guru Ji; and they live all aspects of their lives in accordance with the Guru's wishes. Praise be to the Guru (*Balihaar jana* is an expression of great wonderment and devotion (see glossary)). The Guru is also prepared to make any sacrifice for such devoted Gursikhs:

*Jann Nanak sadda kurbaanh ttin jo chaaleh Satgur bhai - GGSp. 1415.*  
*Slave Nanak is ever sacrifice unto them who walk in the True Guru's Will.*

Thus, Satguru Ji always praises and regards Gursikhs who abide by His Will and adopt Guru-inclined behaviour, as dear to Him.

14. Appearing in His tenth human form, Guru Nanak Sahib Ji (as Guru Gobind Singh Ji) paid respect to Sri Guru Granth Sahib Ji by performing *matha tekna* (this form of respect reserved only for the Guru in Sikhi and no other (see glossary about how this form of respect is paid)) and addressed the Sikhs, "The body of the revealed Guru Sahib Ji from now on is Sri Guru Granth Sahib Ji. The

*darshan* (holy sight) of the Light of Guru Nanak Sahib Ji can be beheld in Sri Guru Granth Sahib Ji." In this way, through Waheguru's Will, in the perfect Guru Sri Guru Granth Sahib:

*....Har pooran Braham nivaas leeo. - GGS p. 1409.*  
*The Perfect God has taken His abode.*

Waheguru! (O Wondrous Giver of Spiritual Light!)

15. The Gursikhs heard the injunction of the Perfect Guru.

*Pooray Gur ka sun updes. - GGS p. 295*  
*Listen to the teaching of the Perfect Guru.*

And how did the Gursikhs react?

*Bachan Guru Jo pooray kahio mai chheek gantthri baadha. - GGSp. 1204.*  
*The Word which the Perfect Guru has uttered that I have tied firmly in a piece of cloth.*  
("gantthri" is a bundle usually tied in a piece of cloth. May be interpreted as "tied firmly to my skirt" (as in GGS translation by S. Manmohan Singh). The meaning is the same and refers to unquestioning obedience of the Guru's Word)

Hearing the command of the perfect Guru, The Gursikhs took it to their hearts and placed themselves in the care of Sri Guru Granth Sahib Ji. Under His own supervision, Nanak X, *Kalgidhar Paatshah*, Himself recited Gurbani (of Nanaks I to V and also including the Bani of Nanak IX), directed it to be written in *larhidaar Saroop* (connected words format) and instituted it as Sri Guru Granth Sahib Ji, the permanent successor to the Throne of Guru Nanak Sahib Ji. Sri Guru Granth Sahib Ji is God:

*Gur Parbraham Parmesar soee. - GGS p. 1271.*  
*He the Guru is Himself the Supreme Lord Master.*

Sri Guru Granth Sahib Ji is *Gur Parmesar* (the Enlightener or Teacher, the highest Lord i.e. God. Parmesar = the supreme Lord (derived from param=supreme or highest; isvar=lord)). What excuse would those advocating separated words format of Sri Guru Granth Sahib Ji, have of finding fault in *Gur Parmesar*? What deficiency would they spot in *Gur Parmesar* for the correction of which they would separate the words of the *Mahapurakh* (the Great Being - see glossary).

Gur Parmesar is:

*Na ghaatt hai na baadh hai na ghaatt baadh hot hai. – Dasam Granth Sahib p. 64*  
*He is neither deficient nor excessive (regarding any aspect) nor does He change so that He becomes deficient or excessive.*

16. With what countenance are we seeking to introduce amendments by separating the Words of such a perfect Guru? (It needs to be noted here that the underlying question is not just about separating the words of Sri Guru Granth Sahib Ji according to our own limited intellect; the concern is about the changes in the original meaning intended by the Guru, which we are bound to introduce by doing so. We can never know with certainty what the All Knowing Guru intended - not without His Grace (Nadar)). Whom are we trying to please with this tinkering? What has

happened to our intelligence? May the Satguru have mercy on us and forgive us, the new disclaimants of the Guru (*the baydaviay*), bring us to our senses and put us on the right path.

*Ja kay jee jaysee budh hoee.*

*Kayh Kabir jaangyga soee. - GGS p. 343*

*Says Kabir, as is the intellect within one's mind so does one understand accordingly.*

We must remember that:

*Poora Gur poori matt ja kee pooran Prabh kay kaama. - GGS p. 630*

*Perfect is the Guru Whose instruction is also perfect and perfect are the Lord's deeds.*

Our intelligence is imperfect. We are deficient and ignorant. Guru Granth Sahib Ji is complete and omniscient.

## Chapter 4 - The Importance of Mata Sulakhani Ji in Guru Ghar

(Mata = mother; Guru Ghar = House of the Guru)

1. On the road going from Amritsar to Taran Taaran, there is a village called Chabba. During the times of Nanak VI; Sri Guru Hargobind Sahib Ji, a lady called Sulakhani, from a farming family, lived in this village. She had much land but no children. She tried many rituals and underwent austerities to be blessed with children - she fasted; she prayed to gods and goddesses; went to graveyards and crematoriums; carried out rituals to please the Gugga Pir (A Chuhan Rajput who lived in the 11th Century CE. He converted to Islam and was believed to have supernatural powers. People pray on his grave for their wishes to be fulfilled), gave to charities, went on pilgrimages, made offerings to deities. However, her wish to have children was not fulfilled. Undergoing such suffering, her young days passed and she sat at home in disappointment.

2. Those days Sri Guru Hargobind Sahib Ji had settled at Amritsar Sahib. One day, quite by coincidence, Bhai Gurdas Ji (Bhai Gurdas Ji, the great Gursikh scholar, was the scribe who collated the original Granth Sahib (later Guru Granth Sahib) under the guidance of Nanak V, Guru Arjan Dev Ji) saw Mai Sulakhani. He knew about her disappointment at not having children. He asked, "Tell me Mai (Mai pronounced as maa-ee is polite way of addressing a grown up woman. Depending upon the context, it can also mean "Mother"), do you have any hope from anywhere?" Mai Ji took a sharp sad breath and replied, "I have now lost all hope. I have tried everywhere. I have made offerings everywhere." Bhai Sahib said, "Mai, do not be disappointed. The one who can bestow on you the gift of a son now resides at Amritsar Sahib. Fall at His Holy Feet (*Charan*). He is very generous. He will grant you the gift of a son." Bhai Gurdas was, of course, referring to Sri Guru Hargobind Sahib Ji.

3. Hearing these words of Bhai Gurdas, Mata Sulakhani Ji became hopeful again. The following day, Mata Ji came for *darshan* (holy sight) of Guru Sahib Ji and prayed for the gift of a son. Guru Ji said, "Mai, a son is not written in your fortune." Hearing this Mata Sulakhani lost all hope and returned home. Bhai Gurdas went especially to ask Mata Ji, "Mata Ji, tell me, what did Guru Ji say?" With great pain in her heart, Mata Ji said, "Guru Ji said that there is no son in my destiny."

4. Hearing this Bhai Gurdas Ji said, "Mata, go once again, and this time take a reed-pen, ink pot and a piece of paper with you. Tomorrow, Guru Ji is passing through by such and such a route; go and meet him on the way. Pay your respects to Him, hold the rein of His horse and say thus, "O charitable Guru Ji, You are the One who writes the destinies of all. If you have not written before (that I should have a son) then please write now."

5. Mata Ji did exactly that. The following day she took a reed-pen, an inkpot and a piece of paper with her and met Guru Ji when he was passing through. She paid her respects to Guru Ji and held the rein of His horse and said, "Take this paper and reed-pen. Please write the gift of a son for me. In any case, You were The One who would have written it in my destiny. If You did not write it (in my destiny) before, please write it now." Guru Ji said, "Mai, you have been taught (i.e. put up) by some strong (knowledgeable) personality. Give me the paper and the reed-pen so that I can write a son for you." Waheguru!

6. Having dipped the pen in the ink pot, Guru Ji was about to write the figure "1" on the paper when the horse lifted his front hoof, brought it down with a thud, blew his nostrils and shook his

head. Due to this sudden movement the figure "1", which in Gurmukhi is looped and closed at the top, was left open like a hook and thus became figure "7" in Gurmukhi. Guru Ji said, "Mai, instead of '1' the figure '7' has been written". Mai Ji's prompt response was, "And quite right too! Actually I do need seven sons." She took the paper from Guru Ji, touched Guru Ji's *Charan* (Holy Feet) and while repeatedly bowing to Guru Ji, came home running as if her feet were not touching the ground.

7. Mata Ji gave birth to seven children of whom the younger four sons did great service in the army of the *Kalgidhar Paatshah*. We all know this *saakhi* (anecdote often told from Gurdwara stages - see glossary for *saakhi*). However, we want to go into the deeper meaning of this *saakhi*. That is this, that Guru Sahib had been blessing people in His previous human forms (as Nanak I to V). Why did He bless Mata Sulakhani in writing? Why did He play the game of "1" and "7"? (The word "khel" meaning sport or game is often used in Gurbani. The whole creation is Waheguru Ji's khel in which we all are the pieces. However, in the positive Gursikhi tradition, the human life does give us a real choice. It is in this area which requires clear understanding through study of the Gurmatt based spiritual steps of udham, ghaal and Nadar of Waheguro - that Sikhi differs from most other religious traditions. (Udham = effort; ghaal = dedicated pursuance of spiritual objective regardless of hardship; Nadar = Waheguru's Blessing to reach the ultimate goal of human life which is oneness with the One)). Why did he not bless her orally and say, "I bless you with a son." or "Very well, you will have one son." Mata Sulakhani would have been satisfied with that. But He did not do this. He wrote His blessing. And that too was changed from "1" to "7" by the unexpected movement of the horse.

8. The sceptical, educated and clever types of today can raise many questions about such *saakhis*, and they do. From the *Gurmatt* (Guru's teaching - see glossary) aspect, discussion on this subject is as follows:

The Khalsa knows that:

*Nanak Guru Guru hay\* poora.... - GGS p. 882*

*O Nanak perfect is the Great Guru....*

\* Pronunciation: remember to pronounce ay as in pair.

*Pooray ka kia sabh kichh poora ghatt vadh kichh naahi. GGS p. 1412*

*All that is done (or created) by the Perfect is perfect and there is no deficiency or excess in it.*

The beloved Sikhs of the Guru also know that:

*Karnayhaar na bhullanhaara...GGS p. 253*

*The Doer is not forgetful (does not err and is infallible).*

What the Guru Sahib Ji wrote or what got written by Him, is the same. Through this anecdote, Guru Sahib Ji wanted to demonstrate that the thought or deed of the perfect Guru is the same thing. Mata Sulakhani Ji gave birth to seven sons in her advanced age and this is recorded in Sikh history. It is proof that whatever Guru Sahib Ji did or whatever resulted through Guru Sahib Ji - or we can say that whatever Guru Sahib Ji asked to be done in His own presence - only that is right, that is true and acceptable in the Lord's Court. Whatever is considered or done by ignorant beings through their own cleverness is all *manmatt* (the result of egoistic mind) and not acceptable in the Lords Court.

9. Bhai Gurdas Ji, Mata Sulakhani Ji, reed-pen, inkpot, ink and Guru Ji's horse, all these were mere actors in Guru Ji's unfathomable game (yet educational from the *Sikhi* aspect) leading to Guru Ji bestowing his blessing on Mata Ji. Through this *khel* (game), which started with a prayer for one son by Mata Sulakhani Ji, Guru Sahib Ji explained indirectly to the whole world, "O egoistic clever people of the world:

*Karnayhaar na bhulanhara... GGS p. 253.*

*The Doer is not forgetful (does not err and is infallible).*

Guru's work is God's Will and for that reason is acceptable in the God's Court. There is never any mistake in the Guru's work:

*Aapay patti kalam aap uppar laykh bhe Toon. - GGS p. 1291.*

*You Yourself are the tablet, Yourself the pen and You Yourself are writing on it.*

10. For this reason, the Gursikhs who understand the Guru's way, are devoted to the *larhidaar Saroop* of Sri Guru Granth Sahib Ji created by Guru Ji. They believe that the production of the spaced wording form of Guru Granth Sahib Ji is written evidence of criticism by headstrong clever Sikhs of the sacred and perfect work of Guru Sahib Ji. The Sikhs of the Guru do not approve of such criticism. By deviation from the Guru's path in one area due to our own cleverness, other lapses (from the Gursikhi aspect) creep into our lives.

11. The perfect Omniscient Guru, according to His perfect mind, absolute and timeless scheme, created the sacred *larhidaar Saroop* of Sri Guru Granth Sahib Ji:

*Poora Gur poori matt Ja ki pooran Prabh kay kaama. - GGS p. 630*

*Perfect is the Guru Whose instruction is also perfect and perfect are the Lord's deeds.*

With what courage then are we modern day ignorant beings carrying on with the *prakaash* (keeping in Darbar Sahib for paying respect and *darshan* - see *prakaash karna* in the glossary) of the separated words form of Guru Granth Sahib Ji instead of the *larhidaar Saroop*? It must be remembered:

*Prabh bhanha Apnha bhaavda..... GGS p. 1258.*

*To the Lord only His Own Will is acceptable.*

God does not accept the will of the advocates of the form of Guru Granth Sahib with separated words. It should be abundantly clear from the *saakhi* of Mata Sulakhani Ji that Guru Ji never makes a mistake (Let the reader pause and reflect. The key Gurbani concept here is that everything that has happened and will happen is within Gods Will (Hukam). Nothing happens outside that Hukam. Hukam operates within, as well as independently of, the space-time continuum in which we live. However, with our time bound intellect, we perceive the operation of that Hukam sequentially in time - past, present and future. Waheguru's Hukam transcends this arrangement. The kautaks (so called miracles to the limited human mind) and Mata Sulakhani Ji's story need to be looked at with a fuller understanding of Hukam or the Satguru's Will as explained above. In the time sequential human language, Mata Sulakhani had no son in her "destiny" (the inevitable fate from a human perspective) - but the Guru's Nadar (Grace - a uniquely Sikh concept - see glossary) fell on her and her "destiny" from that moment included seven sons. Even the apparent accidental writing (from the human understanding aspect) of the figure "7" instead of "1" was not so, for the Guru makes no mistake: even what caused the accident was within His Will. This is fantastic from the human

perspective but not for the Omnipotent Waheguru Who is outside time and space laws). For this reason, through separated words form of Guru Granth Sahib, we should not continue to commit the sin of trying to prove that Guru Sahib made a mistake. Whatever has been done by *Kalgidhar Patshah*, we should accept that with respect. Only in this lies our well-being. Otherwise we are bound to suffer. As the Guru says:

*Jo jo karay soee mann leho. Bin maanay rall hovayh kheh. - GGS p. 896.*

*Whatever the Lord does, accept that. Without accepting that, you shall mingle in dust.*

Therefore, the advocates of spaced wording forms should reflect and give up this malpractice for their own good.

12. It is not the way, that to teach the correct pronunciation of the precious Bani, all Bani should be presented in the separated words form. Gurbani dictionary can be of aid to a considerable extent for this purpose. The supporters of separated words form give the excuse that: "It is difficult to recite Bani from *larhidaar Saroop*; mistakes are made; children cannot do *paatth* (read) from this; children can do *paatth* from the form with separated words; mistakes are not made, or very few mistakes are made; it is better to be able to do *paatth* than not." etc.

13. Those who support this view perhaps do not distinguish between *gurmukh* living and *manmukh* life style. *Gurmukh* living is in accordance with the Guru's teaching (with due respect for the Guru's work). *Manmukh* living is according to own mind (not caring for what the Guru said or what he did). All remember God - the *gurmukhs*, the *manmukhs*, the devotees of the *larhidaar Saroop* and the supporters of the form with separated words. So where lies the difference? The answer to this question is given by Guru Ji Himself:

*Manmukh Har Har kar tthakay mayl 'n s'kee dhoay. - GGS p. 39.*

*The conceited have grown weary of repeating God's Name but their dirt could not be washed off.*

Subject to their own cleverness, the *manmukhs* do remember God a lot, they worship and do *paatth*, but the dirt of their sins is not washed away:

*Kabir Ramay Raam kaho kahebay maahe bibayk.*

*Ek anekay mil gaya ek samaana ek - GGS p. 1374.*

*Kabir Him alone you call "Ram" Who is Omnipresent, we should discriminate between the two while mentioning them.*

*One Ram - the God - is pervading amongst all while the other (Ram Chandar) is contained in himself alone.*

All do *simran* (recite and meditate on the Name) of Waheguru, however, there is a difference in doing *simran*. What is that difference? It is this, that the *manmukh* with his thousands of headstrong clever ideas while repeating God's Name joins the throng of those caught up in the vicious cycles of births and death through many life forms (*chaurasi lakh jooni* - see glossary), while the *gurmukh* - the one who accepts the Guru's work, who treads the Guru's path, who respects all that is done by the Guru - becomes one with God while reciting God's Name. Both groups remember God, the first according to own cleverness and the second according to Guru's mind or teaching. That is the difference:



*Gurmukh laadha* - the Gurmukh found Him; and, *manmukh gavaaya* - the manmukh clever types, lost Him.

*Gurmukh laaha lay, gai manmukh challay mool g'vai jio.* - GGS p. 74.

*The Guru-wards reap (spiritual) profit and leave (this life) while the mindwards lose even their capital and depart.*

(Guruwards and mindwards are nouns for Gurmukhs (those who follow the Guru's way) and manmukhs (those who follow their own mind or cleverness))

## Chapter 5 - The valuable contribution of the Paatth-bodh Function at Amritsar

(*Paatth* = Gurbani reading or recitation; *bodh* = understanding, comprehension)

1. The first Paatth Bodh Function commenced at Teja Singh Samundri Hall, Amritsar, on 23 August, 1979, and concluded on 15 September, 1979. In this function renowned scholars of Khalsa Panth took part. They included commentators and interpreters (of Gurbani), Sikh priests, scholars of Singh Sabhas, well known professors and academicians of the universities of Panjab, experts of Persian, Hindi, Sanskrit and Panjabi, principals of the Sikh Missionary College, representatives of many famous institutes, the Sants of Harkhowal and Sultanpur, the priests of Sri Darbar Sahib, Amritsar, many other scholars with in-depth understanding of Gurbani and devotees of true Gursikhi.

2. To support the discussion of the scholars mentioned above, their attention was directed to the writings mentioned below:

(a) *Vaaran Bhai Gurdas Ji*,

(b) *Teeka (interpretation) of Bhai Kahn Singh Ji Nabha*,

(c) *Teeka Bhai Sahib Bhai Vir Singh Ji*,

(d) *Teeka Professor Sahib Singh Ji*,

(e) *Teeka Pundit Tara Singh Ji Nirotam*,

(f) *Annotated Edition*, and

(g) "*Lagan maatran di vilakhanta*" (*The distinctiveness of vowel-symbols* - Unlike the English alphabet, in Gurmukhi there are vowel-symbols for vowel sounds and not letters. There are nine of these symbols (i.e. excluding the "mukta" letters i.e. the consonant sounds on their own, the two nasal-symbols of bindee and tippee and the adhak stress- symbol.)) - *both works of Bhai Sahib Bhai Randhir Singh Ji*.

3. The main objective of this function was the correct *paatth* (word identification from *larhidaar Saroop* and correct pronunciation) of Gurbani. For this, by giving priority to the rules of grammar, it was regarded as essential to pay attention to the points mentioned below:-

(a) The correct separation of words,

(b) partial and complete pauses at the right places,

(c) the correct pronunciation of implied (unwritten) nasal (*binday*: N M ) and stress (*adhak*: ` ) vowel-symbols,

(d) pronunciation of letter "h" ("*haha*" h letter in Gurmukhi) on its own (mukta case) and with *onkarh* (u sharp "o" sound) and *sihari* (i sharp "eh" sound) vowel-symbols,

(e) the pronunciation of Gurmukhi letters "yayia" X and "ayrha" A , and

(f) pronunciation of double vowel-symbols.

Notes:

(i) The experts in Persian and Sanskrit languages were in favour of placing dots below certain letters to create new letters, so that Persian and Sanskrit words in Gurbani could be pronounced in accordance with the rules of these languages.

(ii) Opposing views for not placing dots below such letters were also given. Stress was placed on pronouncing Gurbani only in accordance with the thirty-five letters created by Guru Sahib Ji (the Gurmukhi letters); that only such pronunciation should be regarded as being in accordance with

*Gurmatt* (Guru's teaching). So that according to the rules of *Gurmatt*, in the pronunciation of Gurbani, other than the original thirty-five letters (the *Paintee* of Gurmukhi) no other amended letters should be included; Gurbani should be pronounced within the pronunciation parameters of the original letters in which Gurbani is written.

4. This gathering of intellectuals corrected the pronunciation errors of many contemporary *paatthis* (those proficient at reading Gurbani from Sri Guru Granth Sahib Ji). However, there were some connected words, on the separation of which no conclusions could be reached; this was because guidance of published interpretations of Gurbani (*teekas*) and dictionaries by reputable scholars, and the opinions of the scholars present, differed regarding the correct separation of groupings of connected words. Such groupings were left for further discussion (the problem described here relates to connected letters in a line - the *larhidaar Saroop* of the original Guru Granth Sahib - which needs to be read and separated into meaningful words. In many places it is possible to make out different yet meaningful words from the same set of connected letters).

5. Giani Gurdit Singh Ji, General Secretary of Central Singh Sabha, gave examples in his speech from Sikh history and said, "It is a grave sin to read Bani incorrectly." (See *Singh Sabha Patrika* of November, 1979, page 121.) Therefore, the present forms of Guru Granth Sahib with separated words, which have many errors, are in fact the means of doing incorrect *paatth*; and according to the considered views of Giani Gurdit Singh Ji, they are the means of enabling those who do *paatth* from them to commit a grave sin. The responsibility for this sin falls on those leaders of the Panth who have arranged for the publication of Guru Granth Sahib with separated words.

6. What needs to be considered now is how would the final decision be reached by the Panth about the separation of those words, about which there are differing views amongst contemporary scholars, and there have been differing views amongst scholars of the past? This is not such an issue which can be settled by a majority decision. A unanimous decision is not possible because the opinions of classical scholars like Professor Sahib Singh Ji, Bhai Sahib Bhai Vir Singh Ji and the intuitive scholar, Bhai Sahib Bhai Randhir Singh Ji, and others, have now been set in stone.

7. Nevertheless, it is necessary to find a solution to this problem. It must not be left hanging in between. For this reason:

(a) To stop the preaching of the recitation of incorrect Bani (due to incorrect word formations) and for lifting the burden of sin from the shoulders of the leaders of the Panth who provide others with the means (i.e. spaced wording forms of Guru Granth Sahib) of reciting incorrect Bani, henceforth, all the forms of the sacred Sri Guru Granth Sahib Ji should be prepared in the form of connected words (*larhidaar Saroop*).

(b) For the guidance of *paatthis* a "Correct Bani Guide" should be published. In such guidance, opinions of scholars about the separation of difficult groupings of words should be noted and it should be written, "Such and such separation would appear to be closer to the true position." In this way the views of the present day scholars can also be included. It would not seem proper to write anything more, because beings of limited intellect cannot sit in judgement about the correct recitation of the Bani of the All-knowing Guru Sahib Ji. They can only give their opinion; not the final decision.

8. The correct recitation of Gurbani is impossible without the full Grace of Guru Sahib Ji. This topic relates to perception. There is an urgent need for the Panth to consider this topic in depth and with great reverence. The decision about the correct recitation of words (i.e. word formation and pronunciation from connected words form) cannot be reached through votes nor can it be made dependent on the insistence of some contemporary scholar.

9. Bearing in mind the need for paying full respect to Gurbani, religious education committees and organisations should undertake the service and responsibility of re-introducing the sacred *larhidaar Saroop* of Guru Granth Sahib for *prakaash* at places of worship. This is an urgently needed, onerous, far-sighted but worthwhile step for ensuring the *chardhi kalla* (ascendancy) of the Khalsa. Otherwise the negative trend of laxity in the Panth will continue at an ever greater and more damaging pace.

## Chapter 6 - Respect for Gurbani in the past and now

A copy of both sides of the sheet of an annotated edition of a *pothi* (One part-volume of Guru Granth Sahib Ji) published about ninety years ago, is given below:

(Wording in brackets is for explanation only and is not part of the advertisement)

(1st page:)

ੴ ਸਤਿਗੁਰਪ੍ਰਸਾਦਿ  
*Ik Onkar Sat Gur parsaad*  
Fourth Volume of  
Sri Guru Granth Sahib Ji  
*For the benefit of the devotee Singhs of Guru Ji Maharaj (Great King)*  
Printed with loving care by Devotee of Satguru  
Munshi Hira Nand  
Owner Vidya Parkashak Press Lahore  
Yantralya Vidya Prakashak  
Lahore, Darwaja Sheran Wala, Mahalla Navan

(2nd page:)

Office Sri Darbar Sahib Sri Amritsar  
Chetar Vadi 5 Samat 1945 (Ancient Indian Bikrami lunar calendar in which the year is 57 years  
ahead of the Common Era year)

Ik Onkar Sri Waheguru Ji ki Fateh

Through this advertisement it is being made clear to everyone that no one must collate these *Pothis* (part volumes of Guru Granth Sahib) into one cover (i.e. collate them into one volume); anyone doing this against this advertisement will be regarded as desecrating Sri Guru Granth Sahib Ji and he will be answerable before *Satguru* (True Guru) in this world and the next and the person will have to answer to the Panth under various provisions of the penal code.

Signed:

Sardar Maan Singh Sahib C. I. E. Sardar Bahadur  
Major Rasaldar  
Honorary Magistrate  
Managing Agent of Gurdwaras,  
Sri Amritsar President Singh Sabha Sri Amritsar

It is clear from this first sheet (two pages) of these *Pothis* that they were printed for the benefit of the devotee Singhs of Sri Guru Granth Sahib Ji in the form of separate volumes and the above is the title of the fourth *Pothi*.

2. As produced above, on the inside page, there is a general advertisement for the Sangat (holy congregation). The word in this context may be read in the singular or the plural case and applies to all Sikhs and non-Sikhs who may sit in the Sangat. The original expression "aam Sangat" (common

Sangat) is not necessary as there should be no distinction between special and common Sangat. The greatest and the most distinguished sit in the same Sangat at the same level without distinction). Its text deserves special attention, "No one must collate these *Pothis* (volumes of part of Guru Granth Sahib) into a single volume (i.e. put them in one cover) If anyone does act against this advertisement, such a person will be regarded as desecrating Sri Guru Granth Sahib Ji (It needs to be understood by the reader that the complete Sri Guru Granth Sahib Ji is much more than a "book"; it is much more even than a "holy book"; it is the very Word of Waheguru the Wondrous Enlightener - the Giver of divine knowledge. The Complete Sri Guru Granth Sahib is the living True Guru of the Sikhs. The merging of separate volumes (Pothis) into One Complete Sri Guru Granth Sahib produces much more than the sum total of the parts. This singularly Sikh concept about the Sikh Guru needs to be clearly understood and respected accordingly). Such a person shall be answerable to Satguru (The True Guru) in this world and the next and the person will have to respond to the Panth under various sections of the penal code (i.e. criminal law)."

3. These *Pothis* are about six and a half inches wide and ten inches long. Sets of four Pothis each can be seen in Akal Takhat Sahib. These *Pothis* were printed in connected words format. It was clear that these *Pothis* were to be used by devotee Singhs for teaching and learning purposes.

4. About 90 years ago (bearing in mind that this book of Bhai Ram Singh Ji was first published in January, 1984), such care was taken to ensure full respect for Sri Guru Granth Sahib Ji, that *Pothis* which were published apart from Sri Guru Granth Sahib Ji in smaller volumes could not be brought together as one volume, because by doing this it would not be possible to ensure full respect for *Maharaj* (The Great King i.e. Sri Guru Granth Sahib Ji); there is always apprehension of desecration. If someone did try even to bring those four Pothis together in one cover, then action could be taken against that person under the criminal law.

5. The position regarding respect for Gurbani today is such that businesses are being run by businessmen and shopkeepers, of selling small size sacred *Beerhs* (volumes of sacred Sri Guru Granth Sahib) - the size of these *Beerhs* is smaller than the Pothis mentioned above and is about the same as small books and *Gutkas* (small Gurbani books - see glossary). No *palangh* (high and large bed), no *rumaala* (large scarf of fine cloth for respectfully covering the Guru Granth Sahib Ji), no *chaur* (a specially designed whisk - see glossary for function), no *chanani* (canopy) and neither the cleanliness nor purity of the place (where these small *Beerhs* are kept). These are being carried about like ordinary books. Ninety years ago there was the legal threat for those guilty of any desecration. However, today no law will help in enforcing and keeping up respect for Gurbani.

6. Respect for Gurbani at the time was such that even the *Pothis* for students were published in form of connected words and no one dared to publish Bani in separated words form. However, now, not only the *Pothis* but even the sacred *Beerhs* of Sri Guru Granth Sahib are being published in separated words form. The shopkeepers and businessmen started this practice of *manmatt* (what is opposed to Guru's teaching) for making money; now even our leading organisations like the Shromani Committee are a party to the spread of this *manmatt*.

They are responding to the (misplaced) needs of the people by publishing separated words form of *Beerhs* instead of the connected words form; even though these organisations themselves passed resolutions some years ago against the publication of *Beerhs* with separated words. For example:

(1) Resolution Number 2682 dated 21<sup>st</sup> January 1945 of the Working Committee (Chief Khalsa Diwan): (Wording in brackets is to clarify the meaning of certain words only)

"The matter of doing *Akhand Paatth* (continuous reading to completion of Sri Guru Granth Sahib Ji - see glossary) from *Beerhs* with separated-words was presented together with the opinions of advisors, it was directed that neither is it proper to do the *Prakaash* (Refers to Sri Guru Granth Sahib Ji when it is open for darshan and for reading - see glossary for *prakaash karna*) of Sri Guru Granth Sahib Ji from such *Beerhs* nor is it proper to do *Akhand Paatth* from such *Beerhs* and it is not appropriate and it is harmful to the Panth to publish and bind separated words form (of Sri Guru Granth Sahib Ji) in one cover. A copy of this decision should be sent to the Shromani Gurdwara Prabandhak Committee and it should also be published in common (public) newspapers."

(2) Gurmatta (Resolution passed according to the Guru's teaching – see glossary) Number 7 of 1<sup>st</sup> January, 1950 by the Dharmik Committee of Shromani Gurdwara Prabandhak Committee:  
"Gurmatta Number 1637 dated 28th May, 1950, of the Executive Committee of the Shromani Committee about the publication or the *prakaash* (see *prakaash karna* in the glossary) of the separated words form of Sri Guru Granth Sahib Ji, about which the advice of the Dharmic Salahkaar (Religious Advisory) Committee was asked, was presented and passed to the effect that until such time as the matter is decided by the Panth, anyone individual or organisation should not publish separated words form *Beerhs* nor should such a *Beerhs* be placed in *prakaash* state (for holy sight and paying respects to i.e. for *darshan*, and for reading)."

7. It is surprising that, according to the opinions of these two leading organisations, the *prakaash* of *Beerhs* in separated words form was harmful, improper and unjustifiable in 1950; how can the *prakaash* of these *Beerhs* be helpful, proper and justifiable today? How did this *manmatt* (egoistic cleverness) become *Gurmatt* (Guru's teaching)?

8. Shromani Committee passed the resolution that: "Until such time as the matter is decided by the Panth, any one individual or organisation should not publish separated words form *Beerh* nor should such a *Beerh* be placed in *prakaash* state". Can the Shromani Committee say which meeting of the Panth was held before publishing *Beerhs* with separated words, when and where was this meeting held and which organisations took part in it? The Committee, by breaching its own resolution and publishing *Beerhs* with separated words, has committed a grave sin. If these leading organisations themselves get carried away by *manmatt* (anti-Guru's teaching and egoistic behaviour) then who can we turn to, to save us from this predicament?

9. If we cannot safeguard full respect for Sri Guru Granth Sahib then we have no refuge. If *Dharam Prachar* (religious preaching) committees are not going to abide by religious resolutions then why are such resolutions passed? For whose satisfaction are these resolutions passed? Why are these resolutions called *Gurmattas* (Guru's resolutions - see glossary)? A *Gurmatta* is worthy of respect and worthy of preaching. In such resolutions the Guru is a witness, which is why it is called *Gurmatta*. Then why are *Gurmattas* being breached. To breach a *Gurmatta* is to ridicule a *Gurmatta*. This is a sin.

10. Dharam Prachar Committee (of Shromani Gurdwara Prabandhak Committee) spent five years debating and discussing this issue and reached the conclusion that *prakaash* (see glossary) of separated words form should not be done without consulting the Panth (i.e. at a general gathering of the Khalsa Panth i.e. the Sikh nation). The end result of this in-depth deliberation was that without even consulting the Panth, the Committee started rapid printing and publication of *Beerhs* with separated words (spaced wording formats).

11. Can the present Gursikhs, holding positions of responsibility at the Parchar Committees (Preaching Committees) of the Chief Khalsa Diwan and Shromani Gurdwara Prabandhak Committee please take the trouble to explain why these two leading organisations have not themselves safeguarded the resolutions passed to maintain the respect of Gurbani? Is this the way the Gurmattas would be respected in future? Would this be called *Sikhi* (the Sikh way of life) in future?



## Chapter 7 - The Lord is described according to each person's intellect

*(Aap aapni budh hay jetee. Barnatt bhin bhin Toheh taytee.)*

*You (My Lord) are described in various ways according to each person's own intellect.*

*Bayntee Chaopae: Guru Gobind Singh Ji*

1. No one, other than the Omniscient Satguru, has the knowledge to describe, recite and pronounce, or to understand Dhur ki Bani (Dhur ki = that which comes from the source. The word Dhur (as a Sikh scholar pointed out once) is a location outside time and space. Therefore, it is there at the beginning and at the end. For example, the general expression Dhur da saath is company to the end. Dhur ki Bani is also the Bani which remains with a being (a Gursikh) to the end) which has descended from the ultimate source, the God's Court (*Dargah*). Ignorant beings simply do not have such ability. The worldly beings can only conjecture about the correct recitation and pronunciation of Gurbani (In this context "pronunciation" includes both, correct identification of words in the connected word format of Guru Granth Sahib and correct pronunciation).

### Examples

(Translation/editing note: This chapter is highly relevant to the topic under discussion. In his book, Bhai Ram Singh Ji has not given the meanings of the Pangatees (Gurbani lines) quoted. In a translation of this type, it is important that the reader (especially the Western reader) should know how, with different possible ways of separating the Gurbani words, sometimes completely different and sensible meanings can be derived. With the aid of one or two Gurbani translations and dictionaries to hand, and own very limited knowledge of Gurbani, I have attempted to show the difference in meaning with different separation of Gurbani words. Any errors in attempting to do this are entirely mine and I seek the forgiveness of Gursikh scholars - Gurmukh Singh)

Underlined groupings of words shows the variations in word reparation and meanings:

*(a) GGS p.329*

Sagal 't jeen gagan daoravau (Shabdarath)

(Sagal = all; 't = nothing but; jeen = saddle)

All are but the saddle (of the Lord), direct (your thoughts) towards the heaven.

Saglat jeen gagan daoravau (Prof. Sahib Singh Ji)

(Saglat = Omnipresent; jeen = saddle.)

Regard the Lord as Omnipresent, direct your thoughts towards heaven.

Sagal tajeen gagan daoravau (Teeka Faridkot; and Bhai Vir Singh Ji)

(tajeen = abandonment)

The abandonment of everything is to course (i.e. direct) your thoughts towards heaven.

*(b) GGS p. 480*

Ham maskeen Khudaaee bunday\* Tumra jass mann bhavay (Shabdarath; Teeka Faridkot)

I am a humble slave of Yours, Your praise is pleasing unto my mind.

\* "u" pronounced as in "mud".

*Ham maskeen Khudaaee bunday Tum rajas mann bhavay (Bhai Vir Singh Ji; Prof. Sahib Singh Ji)*  
*I am a humble slave of God, (but) egoistic power (of administration) pleases you.*

(c) GGS p. 536

*Jaasan baasann s'hej kayl karnamay.... (Shabdarath; Teeka Faridkot)*  
*(O Master) worthy of praise. Enjoyer of blissful plays and embodiment of mercy....*

*Jaas 'n baasan s'hej kayl karnamay..... (Prof. Sahib Singh)*  
*Those who have no other desire and who always enjoy spiritual bliss O embodiment of mercy....*

(d) GGS p. 537

*Birakh ik taryah. Baho bandheh paryah (Shabdarath)*  
*(Birakh = tree; ik = one; taryah = gathered)*  
*Gathered under one tree. Are tied down to manifold bonds.*

*Birakh ikatryah. Baho bandheh paryah (Prof. Sahib Singh Ji; Teeka Faridkot)*  
*(Birakh = tree; ikatryah = gathered together)*  
*Gathered under a tree. Are tied down to manifold bonds.*

(e) GGS p. 537

*An kao mayrya. Vich ghooman ghiryā (Prof. Sahib Singh Ji; Shabdarath)*  
*Says "mine, mine" to various attachments. Which entangle one in a whirlpool (of attachments).*

*Anak omayrya. Vich ghooman ghiryā (Teeka Faridkot)*  
*(Anak = many; o-mayree-aa = in Panjabi the meaning becomes clearer as "Auh mayree" meaning "that is mine".)*  
*Many (worldly possessions or relationships) are "mine" (he says). Which entangle one in a whirlpool (of attachments).*

(f) GGS p. 618

*Bhalo samoorat poora (Shabdarath, Teeka Faridkot)*  
*(Bhalo = good: samoorat = auspicious time, poora = whole.)*  
*It is a good and wholly auspicious time.*

*Bhalo's moorat poora (Prof. Sahib Singh Ji)*  
*(Bhalo's moorat = that time)*  
*That time is wholly auspicious.*

(g) GGS p. 620

*Jio pai pind jin saajya (Shabdarath; Prof. Sahib Singh)*  
*(Jio= life; pai = infused)*  
*He who fashioned the body and infused life therein.*

*Jee upai pind jin saajya (Teeka Faridkot)*

(Jee = life forms; upai = created)

*He who fashioned the body and created life forms.*

(h) GGS p. 795

*Aittay kookar hao baygaana (Shabdarath; Prof. Sahib Singh Ji)*

(kookar = dogs; hao = I)

*Amongst so many dogs I am a stranger.*

*Aittay kook rahao baygaana (Gurbani Lagan Maatran di Vilakhnta, Bhai Sahib Randhir Singh Ji)*

(kook = prayer from the heart. Kook = literally is a long wailing sound e.g. the kook of a steam engine; the word is also short for kook-pukaar = shouting for help: rahao = remain)

*Despite (my) longing prayers (I) remain a stranger.*

(i) GGS p. 701

*Mann tann nirmal karat kiaro Har Sinchay sudha sanjor (Shabarath)*

(sudha = elixir (see Amrit in the glossary); sanjor = thoroughly)

*Making my heart and body the pure little plots, I thoroughly irrigate them with God's elixir.*

*Mann tann nirmal karat kiaro Har Sinchay sudhasan jor (Bhai Sahib Bhai Randhir Singh Ji)*

(sudhasan = where n is a nasal sound only. sudhasang = ? with Amrit? jor = join; power.)

*(Possible interpretation; My heart and body are like pure little plots, and these are thoroughly irrigated by the Lord with His Amrit Name when I link up with Him (i.e. meditate on His Name.)*

(j) GGSp. 1362

*Par tria ravan jaheh sayee ta laajiah... (Shabadarath)*

(ta laajiah = they shall suffer shame)

*They who go to enjoy other men's women they shall but suffer shame.*

*Par tria ravan jaheh sayee talaajiah.... (Bhai Sahib Bhai Randhir Singh Ji)*

*(Talaajiah = ? possibly the same meaning as above)*

(k) GGS p. 1408

*Panchahar nedaleo... (Shabadarath)*

*Overcome the five senses...*

*Panchah run daleo... (run) (Bhai Sahib Bhai Randhir Singh Ji)*

(Panchah = the five (senses) run = to cry/to regret; daleo = destroyed)

*Possible interpretation: Destroyed (controlled) the (wandering) five senses through repentance.*

2. Examples of interpretation according to each person's own (subjective) perception are given above. There are many other such examples. Gurbani is unfathomable; no scholar can say that he has discovered the true meaning of Gurbani. The interpretation of Gurbani has no limit. Only a person blessed by Guru Sahib Ji receives the wisdom to understand. There are very many possible ways of reading *Bani* in Sri Guru Granth Sahib Ji and there are differing views amongst the Sikh sages and scholars (about the correct separation of words from the original connected words

format). With the existence of such hundreds of differences and disagreements, which one of these separated words versions of Guru Granth Sahib Ji are we going to accept and which are the ones we are going to reject? All cannot be right. So why should we take upon our heads the sin of doing incorrect word separation of Gurbani? It is better to refrain from such an act.

3. It is incumbent upon the leaders of the Panth that they should stop the printing of *Beerhs* with separated words forthwith. They should re-institute the *larhidaar Saroops* and prepare *Paatth*-guide books for the guidance of the *paathis* (those who read *paatth*); only the views of acknowledged scholars and *mahan-purash* (revered and spiritually accomplished Gursikhs) should be mentioned in these *Paatth*-guide books.

## Chapter 8 - What an Absurdity!

(The original heading is "Haaner Saaeen da!" which literally translated means "God sent darkness!" and in Panjabi usage it is used in the same way as the exclamations "Good Heavens!" or "Good God!")

1. Every effort has been made in the earlier chapters to explain that according to the Guru's way, the sacred *larhidaar* (with connected words) *Saroop* (holy form) of Sri Guru Granth Sahib Ji is correct, it is in the form assessed and instituted by the Akal Purakh (the Eternal Being) and comes from the ultimate Divine Source. The separated words format of Guru Sahib Ji is the result of the thinking of wilful people. This subject is subtle and requires careful thought and understanding. However, despite all the effort so far, if some have not been able to fully grasp the underlying reasons, then this is one more attempt to help them to understand.

2. When those who do *paatth* from *larhidaar Saroop* of Gurbani, are unable to agree about the separation of words, how do they accuse each other about incorrect recitation? Someone might say that the separation of words according to the *teeka* (interpretation and explanation of Gurbani) of Professor Sahib Singh Ji is correct, another might say that the separation according to the dictionary of Bhai Kahn Singh Nabha Ji is correct, another might agree with the guidance given by Bhai Sahib Bhai Randhir Singh Ji, some might agree with one *taksaal* (school of Gurbani and Sikhi training) and some with another. However, no one dares to lift his doubting finger at Sri Guru Granth Sahib Ji that these mistakes are those of Sri Guru Granth Sahib Ji, because in Sri Guru Granth Sahib Ji the complete Bani is included in connected words format. To recite correctly or incorrectly from the *larhidaar Saroop* is the act of the *paatthis*. Due to the *larhidaar Saroop*, Guru Sahib Ji is free from any errors of word separation. The Guru is perfect and without any error. We are imperfect and always capable of making mistakes.

3. Let us bring our attention now to the separated words form of Sri Guru Granth Sahib Ji. Many such forms have been printed by the bazaar businessmen and many by the Shromani Committee. Not one of these forms can satisfy all the interpreters and enunciators of Gurbani. Whichever interpreting authority on the separation of words in Guru Granth Sahib one accepts and follows, one remains faithful to that authority and regards the others as incorrect. For this reason, these *paatthis* perceive errors printed in the separated words forms of Guru Granth Sahib Ji; they point to these errors and regard their own opinion as correct. For this reason the responsibility for incorrect word separation and recitation is placed on Sri Guru Granth Sahib Ji. Some examples of these mistakes are as follows:

(1) One interpreter says, *Aitay kookar hao begaana* *paatth* is correct.  
The other says, *Aitay kook rahao begaana* *paatth* is correct.

(2) One says, *dar sareeta* word separation is correct.  
Another says, *daras reeta* separation is correct.

(3) One says, *panchah run daleo* *paatth* is correct.  
Another regards, *panchahar nedaleo* *paatth* as correct.

(4) One says, *Sabad surat kee neev rakhaee* is correct.  
Another clarifies *Sabad surat keenee varkhaee* as correct

(5) One regards, Satgur prasaad separation as correct.  
Another thinks, Sat Gurprasaad separation as correct.

And so there are differing views.

3. Similarly there are many other *Shabads* (Gurbani compositions) in which there are differences of opinion regarding the correct separation of words amongst qualified scholars. How many scholars would be satisfied with one form of separated words Guru Granth Sahib? It is impossible for one such form of Guru Granth Sahib to satisfy everyone. Any professional interpreter of Gurbani who is not satisfied will find fault with (what in his subjective view are) word separation mistakes. Then where is the respect for separated words form of Guru Granth Sahib?

4. What an absurd situation this is! The Guru is wrong and we are right! Regret and always regret! By separating the words of Gurbani from the *larhidaar* form sent by the Guru, it may be said that Guru Sahib Ji has been compelled to recite incorrect Gurbani. Shame! It must be remembered that Sri Guru Gobind Singh Ji performed the *mattha tekan* (paid respect - see glossary) before the *larhidaar Saroop* and handed over the *Gur-gaddi* (holy Throne of Guruship) to this Saroop. This *larhidaar Saroop* is the rightful successor to *Gur-gaddi* and has the right to full respect from all the Panth. *Larhidaar Saroop* is the only form which bears witness to the perfection and correctness of Gurbani and is free from word separation errors:

*Hamm bhooleh Tum sadda abhoola...- GGS p. 1213.*  
*We are liable to err, You are forever infallible.*

These Words of the Guru apply to *larhidaar Saroop* only and not the form with separated words. Otherwise, we must, of course, respect Gurbani in every condition (in connected wording or spaced wording formats).

5. Errors relating to the separation of words have occurred in Sri Guru Granth Sahib Ji only due to the attempt to separate the words (in the printed versions). Due to these errors, Sri Guru Granth Sahib Ji has been made the topic for argument and debate. The guilt and responsibility for this falls on those who have separated the words of Gurbani (in print) and this guilt does not deserve to be excused. To preach the use of separated words form, or to agree with the use of this form also cannot save us from this guilt.

6. For this reason, the *Prakaash* (availability for darshan (holy sight) and reading) of the *larhidaar Saroop* of Sri Guru Granth Sahib Ji in places of worship is proper and right. These places where Guru Granth Sahib Ji is placed with respect for *darshan* and reading may be Gurdwaras and places like *dharamsaals* where travellers rest, and in homes where rooms are specially prepared for the *prakaash* of Sri Guru Granth Sahib Ji. Only in this way, the allegation of incorrect recitation of Gurbani will not be passed on to Guru Sahib Ji but will lie with the *paatthis*. In that case the fault will lie quite rightly with the *paatthis* and not with Guru Sahib Ji. The lovers of separated words form *Beerhs* have forced the blame for incorrect recitation of Gurbani on Guru Sahib Ji.

7. This is a humble prayer before responsible individuals of the Panth that, in order to rectify matters in future, they should make every effort to reinstate the *larhidaar Saroop* of Sri Guru Granth Sahib Ji; and they should not carelessly place these *Saroops* (holy forms) in fire.

8. It is not praiseworthy to remain obstinate for the wrong reasons. Only the Satguru knows the correct separation of words or those others will know who receive the full blessing of Guru Sahib Ji. We, ignorant beings, cannot say with conviction that such and such word separation is absolutely correct. Yes, each person can only form a subjective view according to own intellectual ability.

9. The required effort should be made to do correct *paatth*.

## Chapter 9 - What the Guru says, accept that as for the good

*(Jo Gur kahay soee bhal maano)*

1. Many Gursikhs think that for the global preaching of Gurbani, translations of Gurbani should be carried out in many languages of the world, so that people around the world may know about the Sikh religion and benefit from Gurbani. For the purpose of translation, it is necessary to separate the words of Gurbani. Without such an initiative, it would be difficult to translate Gurbani. These Gursikhs think that for such initiatives, the most accurate form of separated words translation of Sri Guru Granth Sahib Ji should be prepared; this should be based on the works of classical, learned and spiritually perceptive Gursikhs, authoritative *teekas* (Gurbani interpretations), and should take into account the thinking of erudite contemporary scholars.

2. These good intentioned thoughts for preaching Gurbani globally are to be welcomed. However, the universal truths of Gurbani, relevant to all times and places, can only be superficially conveyed in other languages. The deeper meanings of Gurbani cannot be conveyed in their true form through any translation or in other languages; neither can the power (authority and spiritual force) of the Guruship of Sri Guru Granth Sahib Ji instilled into a translation (It needs to be remembered that Gurbani is for both, the mind and the spirit. It needs to be mentally understood and spiritually experienced. Indeed, the Unbhau Prakaas (Jaap Sahib, Guru Gobind Singh Ji) is spontaneous spiritual enlightenment and is a spiritual experience. The language of Gurbani has both, cognitive and conative content and it is aimed at both, mental and intuitive faculties. It awakens perceptive insight and the dormant spirit of a being. Therefore, it is aghaadh-bodh (unfathomable) and beyond human translation or interpretation). So, this is a humble request to the devotees of Gurbani that whilst, so far as is humanly possible, they should enlighten other people in their respective languages about the uniqueness and greatness of *Gurmatt* (Guru's way - see glossary), they should also persuade them that if they truly seek to climb up the steps to union with the Lord then they should learn Panjabi (Gurmukhi) and get immersed in this great work of Gurbani; only then would they realise the true sense the ambrosial *Naam* (God's Name - see glossary).

3. The second point about preaching the Sikh religion is as follows: The Timeless Being, according to His divine pre-ordained programme was to show a permanent path for the salvation of the beings of *Kalyug* (the last of the four ages into which time is divided - see glossary); following this path it would be possible to seek union with *Paramatma* (The Supreme Soul i.e. God). The guidance along this path is to be given by Gurbani received from the Prime Source in the form of Sri Guru Granth Sahib Ji. For bringing the worldly beings to this path through the spiritual experience of *Khanday Baatay di Pahul* (Khalsa initiation ceremony - see *Amrit* in the glossary) until the end of time, it is ordained that the central institution of the *Panj Piaray* (the Five Beloved Ones - see glossary) is to be maintained.

4. In order to satisfy this need, the *Akal Purakh* (the Timeless Being) Himself arrived as Sri Guru Nanak Sahib Ji in ten human forms:

*Paar-braham Gur naahi bhed... - GGS p. 1142*

*There is no difference between the Transcendent Lord and the Guru.*

*Kalgidhar Patshah Ji* (Guru Gobind Singh Ji) held the investiture of the *Panj Piaray* in 1699 C.E. He himself watched this perfect way of life working for the benefit of humankind for nine years. In



1708 C.E. after passing the *Gur-gaddi* (Guru's Throne i.e. Guruship) to the *larhidaar Saroop* (connected words form) of Sri Guru Granth Sahib Ji, *Kalgidhar Patshah Ji's* spiritual light merged with Universal Light.

5. It cannot be accepted that *Akal Purakh*, Who's every work of creation is perfect, in whose work there is no excess or deficiency, that He was not aware whether the form most suitable for Sri Guru Granth sahib Ji, Who was to lead the Panth in future, would be *larhidaar Saroop* or separated words form. What would the *Bajan Waalay* (keeper of the falcon) Satguru (Guru Gobind Singh Ji) think of those Sikhs who want to renounce the *larhidaar Saroop* He Himself endowed with the *Gur-gaddi*, and replace it with the form with separated words? What sort of Sikhs would He regard them as? Would the treatment of the separated words form as better than the *larhidaar Saroop* be regarded as enhancing the respect of *Kalgidhar Paatshah Ji* in the Sangat or would it be regarded as detracting from that respect?

6. Gurbani injunction is:

*Hoh saavdhaan apnay Gur sion. - GGS p. 895.*  
*Be attentive in the company of your Guru.*

Meaning: "O Gursikh, stand attentively before the Guru, do not move heeding your own will, wait for the Guru's order and act upon it as soon as you receive it." On the contrary, it does not mean that you try and show off your own intellect by criticising the Guru. The very existence of the form with separated words is proof of criticism of the Guru's work (the *larhidaar Saroop*). Guru Ji says about those who find fault with the Guru:

(1) *Jo Gur gopay aapnha so bhallā naahi panchoh own laaha mool sabh gaavaaya. - GGS p. 304*  
*He who disavows his Guru is not a good person O saints, he loses all (spiritual) profit and capital.*

(2) *Jin Gur gopya aapnha ttis tthaur 'n tthao.*  
*Halatt palatt dovay gai dargeh naahi tthao. - GGS p. 314*  
*He who disavows his Guru has no place or abode.*  
*This world and the world hereafter, he loses both, and finds no room in God's Court.*

(3) *Jinna Gur gopya aapna tte narr buriaree.*  
*Har jio tin ka darsan na karoh paapist hattiaree. - GGS p. 651*  
*Evil are the people who conceal (disavow) their Guru (religious preceptor).*  
*O dear Lord! Let me avoid their sight for they are sinners and murderers (i.e. destroyers of souls).*

Waheguru, Waheguru, Waheguru! (Lord's Name (Waheguru! = Wondrous Giver of Spiritual Light!))  
Uttered in awe and repentance at the thought of what we are doing to the Whole Form of our Guru, Guru Granth Sahib Ji)

7. The topic of these lines of Gurbani is *Gur gopna* is the act of detracting from the Guru's praise or greatness or importance; to regard one's own intellect as higher than that of the Guru's and to place oneself ahead of the Guru. It means to push back the Guru's work and to place one's own work in front. Gurbani does not regard such a person as a good person who stoops to such behaviour. The meaning of the above-mentioned lines is very clear. The pen shivers in attempting to go into the meaning of these Gurbani lines. May Guru Ji forgive us.

8. The abundancy of the *Beerhs* in separated words form have either brought about the enclosing in cupboards of the Guru-created and invested *larhidaar Saroop*; or mostly, they have been sent to Goindwal Sahib to be put in ceremonial fire (the traditional way of disposing of the old *Beerhs* of Guru Granth Sahib). This is the plight of the Guru's work (the *larhidaar Saroop*) brought about by our inclination to *Beerhs* with separated words. How sad and regrettable!

9. This matter can only be concluded as follows:

*Jo Gur kahay soee bhal manoh.....- GGS p. 667.*  
*Whatever the Guru says accept that as for the general good....*

This does not mean that one should accept as good what Guru Ji says but not what Guru Ji does. Both, what Guru Ji says and does (His work) are for the guidance of the Gursikhs. The *larhidaar Saroop* of Sri Guru Granth Sahib Ji is the work of the Guru. *Kalgidhar Patshah Ji* payed respect to this *Saroop* by performing *mattha tekna* (see glossary) and instituted this *Saroop* on the Throne of Guru Nanak Sahib Ji. This was guidance for us to remain attached to this *Saroop*. In the same way, *Kalgidhar Paatshah Ji* gave us guidance to take *Amrit* (i.e. undergo Khalsa initiation ceremony - see glossary) from the *Panj Piaray* (see glossary) and become *Khalsa* (see glossary). For the wise, these two examples of the Guru's work for the guidance of the Gursikhs should be sufficient.

10. Gurbani repeatedly proclaims the Guru's praise and respect.

*Jo Tudh bhavay soee changa..... - GGS p. 795.*  
*Whatsoever You desire (My Lord) is for the good.....*

Even if we concentrate on this line regarding the *Akal Purakh* (Timeless Being) and Guru as One Entity, then the meaning of this line would be understood as follows: That whatever suits the *Akal Purakh*, that is, the Guru, is for the general good, and the same should appeal to the Gursikhs, because we seek guidance from the Guru. Taking this same logic further, if *Kalgidhar Patshah Ji* preferred the *larhidaar Saroop* of Sri Guru Granth Sahib Ji, then why should not the same *Saroop* appeal to Gursikhs? The supporters of separated words form should not close their eyes when reading this line of Gurbani.

11. All effort should be made for the correct reading of Gurbani i.e. correct word-separation of the connected words format of Gurbani when reading and pronouncing words. However, the *larhidaar Saroop* of Sri Guru Granth Sahib Ji, the rightful incumbent of *Gur-gaddi* is the form preferred and created by *Kalgidhar Patshah Ji*, and it must be preserved and maintained. And only the *larhidaar Saroop* will prevail.

12. Those devotees who are keen to translate Gurbani into other languages for the purpose of preaching and spreading the message of Gurbani, perhaps they have not paid attention to this aspect, that only *Naam* (Waheguru's Name - see glossary) and Bani help towards salvation, and for these there is no translation:

*Gurbani gaaveh bhaae. Oh safal s'daa sukh daae. - GGS p. 629.*  
*Brother, sing the Guru's Word. That is ever fruitful and peace giving.*

Only singing of or listening to Gurbani is blissful and successful. Such impact (spiritual force) can never be retained in a translation:

*Amrit Bani ammio rass amrit Har ka Naao. - GGS p 962-63.*

*Nectar is the Guru's Word, sweet is its relish and ambrosial is the Lord's Name.*

Only Gurbani and *Naam* are the *Amrit rass* (Divine nectar, the sweet drink of immortality), their translation cannot become *Amrit rass*.

13. Amrit, with divine power, is prepared with the double edged sword, the *khanda*, in an iron bowl, the *baata*, while five compositions of Gurbani, the *Five Banis*, are recited (The Gurmatt-Panjabi expression Agammi-kalla vartaon wala Amrit can best be understood as follows: The initiate experiences the divine power of Amrit, the nectar of immortality, prepared by the Panj Piaray (see glossary) as they recite Gurbani. This experience is a manifestation of the hidden divine power of Amrit. Agammi-kalla is hidden or divine power which is experienced (vartaon wala is that which makes something happen) through taking Amrit. This translation illustrates the complexity of any attempt to convey the exact meaning of a Gurmatt or Gurbani expression so that it is understood exactly in the way it is immediately understood in the original language). It is not possible to read a translation of the Five Banis and prepare the spiritually potent *baata* of Amrit. Those who support the preaching of *Sikhi* should persuade people in their own languages to learn to read and write Gurmukhi so that they are able to make an effort to read and understand Gurbani in its true form. Only those who are persuaded in this way will be able to take any firm steps to come closer to God after taking Amrit and meditating on *Naam* and *Bani*; not otherwise. Our own people in large numbers, who know the Panjabi language, of these many who are able to read and write Gurmukhi, are wondering around devoid of any knowledge of *Naam* or *Bani*. Why are those who advocate the preaching of *Sikhi*, not paying any attention to these people? Who will teach them the importance of Gurbani? It seems preaching is only an excuse. In their minds there is but one aim: to oppose the *larhidaar Saroop* and to popularise the separated words form of Guru Granth Sahib. This is a humble plea to them that they should try and understand that separating the words (in print form) is the invention of ignorant headstrong beings, and the *larhidaar Saroop* (connected words form) is the creation of the All Knowing Guru Sahib Ji. The Guru's injunction is:

*Mann ki matt tiago Harjan eho baatt katthaynee. GGS p. 800*

*O God's people renounce your mind's cleverness (although) this task is difficult.*

Real pleasure (of achievement) lies in doing what is difficult. Anyone is prepared to tackle easy work.

*Misal fakira gakhri paayiy poor karamm. - GGS p. 1383*

*Difficult it is to be like the saints, that position is only obtained through perfect deeds.*

The need is to understand true *Sikhi* and to adopt it after understanding it. *Sikhi* should not be considered from the aspects of ease or difficulty. The preaching of *Sikhi* cannot be done by just talking. This preaching can only be done by living the life of *Sikhi*. Look what has been done to the Sikh *Rehat* (prescribed discipline of *Sikhi* including the *Panj Kakkar*, the five articles of faith) by those who want to make it easy to practice. The *Kirpan* (Sikh sword) has been shortened by stages to half an inch length. The *Kirpan*, instead of being worn from a sword-sash is now (being so small) fixed to the *Kangha* (wooden comb). *Kachhehra* (pair of Khalsa shorts) has lost its original shape and taken on some western design. To save the *Kara* (iron bracelet) from rust, it is no longer made of iron. *Kangha* (the Khalsa design wooden comb) is only kept for the purpose of keeping ritualistic *Rehat*, otherwise for actually combing the hair we use ordinary plastic combs. Not only do we not

wear the *Keski* (small Khalsa turban worn at all times), we have started disliking it. The same goes for the discipline of getting up early in the morning at *Amrit Vela* (see glossary). Instead of getting up, we find any excuse to keep on sleeping until late. We have handed over to film actors the responsibility of preaching Sikhi instead of doing this ourselves. In other words, from every aspect, ease and comfort have become our main aims. Further debate is pointless:

*Koe aa-ay milaygo gah-kee laygo mehgay mol. - GGS p. 1316*

*If any purchaser (of true Gursikhi) be found, he would take it at a very high price.*

This servant seeks the forgiveness of the Sangat for any excesses or omissions.

Waheguru Ji ka Khalsa Waheguru Ji ki Fateh.

## **Glossary of the most commonly used Gurmatt words.**

Prepared By: Gurmukh Singh (Principal, UK Civil Service Retd.)

*Akhand Paatth:* Non stop reading of Sri Guru Granth Sahib Ji completed in about forty-eight hours; that is, on the third day from the day of the start of the Akhand Paatth.

*Amrit:* The ambrosial water (water of immortality) prepared during the Khalsa initiation ceremony of Amrit Sanchaar. This is also called Khanday Baatay di Pahul. To "take Amrit" is to be initiated into the Order of the Khalsa, the Brother/Sisterhood of the Khalsa (with spiritual parenthood of Sri Guru Gobind Singh Ji and Mata Sahib Kaur Ji).

*Amrit vela:* Early morning when Gursikhs should rise and start Naam simran. The time of the start of Amrit vela is given as one and a quarter pehar before morning (sunrise). There are three hours in a pehar and eight pehars make a day/night period i.e. 24 hours.

*Ardaas:* Congregational prayer (supplication) during which the Sangat (the Holy Congregation) stand up with folded hands. Ardaas is said by one Gursikh while the others listen with intent and usually with closed eyes for concentration.

*Bani:* Literal word spoken by a divine person. Short for Gurbani i.e. Guru's Word. Gur-shabad means the same.

*Bhay-bhaavnee:* An expression suggestive of wondrous awe of the Almighty Creator of the infinite wonderful creation, mixed with total devotion and desire to serve.

*Beerh:* Refers to the sacred Beerh (the Book or the visible form) of Sri Guru Granth Sahib Ji.

*Chanani:* Canopy over Sri Guru Granth Sahib Ji.

*Charan:* Guru's Holy Feet. Reference to concentration in total humility on the Guru's Word i.e. Gurshabad. To accept Guru's Charan in your mind (hirda) is to accept the Gur Shabad in your mind. Guru's darshan (spiritual and visual experience) also has a similar meaning.

*Chardhi Kalla:* Expression of the uplifting, victorious and positive spirit of Sikhi. For example Panth di chardhi kalla means the ever positive and victorious disposition of the Order of the Khalsa Panth. Never to accept defeat under any circumstances (as symbolised by Guru Gobind Singh Ji) is another way of expressing the chardhi kalla spirit of the Khalsa.

*Chaunkra:* To sit in the cross-legged position like the Indian yogis. The Sikh sangat (congregation) always sits in this position on the floor to confirm the Sikhi principle of total equality and humility of all humankind, without distinction, before one God.

*Chaur:* A special appliance with a wooden handle with long hair, for waving from side to side over Sri Guru Granth Sahib Ji. In Panjab one can see beautiful Chours made of peacock feathers. A Chaur is a symbol of royalty when it is waved over the head of a king or some other royal personage. The Guru Personalities and Sri Guru Granth Sahib Ji personify The True King i.e. the Light of Guru Nanak in this world. (The other purpose a Chaur serves, especially in India, is to keep

the insects away but it is mainly the symbolic aspect which is important. It should not be called a flywhisk!)

*Chaurasi laakh jooni*: Traditional Indian belief, originating from Vedic literature, in 8.4 million life forms. The human life is the most superior and is an opportunity for the soul to reach higher spiritual planes or to return to the cycle of the chaurasi laakh jooni. This message is also a constant theme of Gurbani.

*Darbar (Guru's Darbar)*: The word means a royal court. The Darbar hall in the Gurdwara or elsewhere e.g. at a Gurmatt camp, is the Sangat hall where there is Prakaash of Sri Guru Granth Sahib Ji. Historically, the Sikh Gurus, especially Guru Ji's from Sri Guru Hargobind Ji to Sri Guru Gobind Singh Ji held courts (darbars) in the same way as the maharajas and kings of the time. At these darbars Guru Sahib heard petitions, settled disputes and also received visitors and dignitaries. Indeed these were in the nature of royal courts with judiciary, legislative and political functions, despite the underlying religious language and idiom. Like Akal Takhat, they were centres of miri-piri (see below).

*Darshan*: Spiritual experience of seeing and being in the presence of Guru Ji.

*Dharam yodh*: Struggle for a righteous cause. This Sikh concept must be distinguished from a religious war e.g. the concept of Jihaad in Islam. A dharam yodh is not a war to propagate own religion but to defend the meek and the weak. Indeed, a dharam yodh may even be in defence of another's religion.

*Five Banis*: The Five Banis in the morning are: Japji Sahib; Jaap Sahib; Ten Swayyas; Chaupai; and Anand Sahib (full). (Rehras and Kirtan Sohila are recited in the evening).

*Granth Sahib (Sri Guru Granth Sahib Ji)*: Sikh holy scriptures which have the status of Jagat Jot Guru, the living Guru, the Enlightener.

*Gurbani (Bani)*: The Guru's word. Gur-Shabad means the same. The hymns in Sri Guru Granth Sahib.

*Gur-gaddi*: Guru's Throne or Guruship.

*Gurmatt*: Literally the word means "Guru's mind or Guru's teaching". Therefore, Gurmatt is the Guru's way; it is the Guru's teaching regarding all aspects of the life of a Gursikh. If an action, behaviour, custom or procedure is in accordance with the teachings of Gurbani, then that is Gurmatt. If not then it is manmatt i.e. in accordance with own, self-centred and conceited approach to life. Sikh rehat is the hub of Gurmatt around which a Gursikh's life should revolve in harmony and self discipline. Humility and sewa are the essential components of Gurmatt.

*Gurmatta*: This is a resolution passed unanimously by the assembled Sangat (Sikh holy congregation) in accordance with Gurmatt i.e. Guru's teaching. Therefore it has the Guru's authority; it is Guru's resolution. Traditionally, the Gurmattas passed by the Singhs assembled at Akal Takhat at Amritsar (the Sarbatt Khalsa) directed the affairs of the Khalsa Panth (the Sikh nation), especially in the 18th Century C.E. The Panj Piaray (see below) selected from the Sangat may pass a Gurmatta at local level.

*Gurmukh*: Literally, "One who faces the Guru". That is, one who follows the Guru's Word (Gurbani) in thought and action without reservation. Opposite of manmukh (see below).

*Gurmukhi*: Alphabet in which the Panjabi language is most commonly written. Therefore, Panjabi is the language of Panjab, while Gurmukhi is the alphabet in which it is written. The Sikh Scriptures, Sri Guru Granth Sahib Ji is written in Gurmukhi. Gurmukhi had thirty-five letters to start with and the Gurmukhi alphabet is called Painty (meaning thirty-five) for that reason. However, five more modified letters have been added for the spelling of other, mostly non-Panjabi words.

*Gur Shabad*: (also see Shabad) Guru's Word. A hymn in Sri Guru Granth Sahib Ji.

*Gursikhi*: Guru's Sikhi is the Sikh ideology and way of life which fully accords with the Guru's teaching in Gurbani (the Guru's Word in Sri Guru Granth Sahib Ji) as interpreted by the Khalsa Panth.

*Guru (in Sikhism)*: Is the Enlightener. The Guru in Sikhi is more than a guru (teacher) who imparts knowledge. The Guru also has the ability to change a person's nature and habits and put him or her on the path to salvation i.e. the union of the soul with the Lord, the Waheguru. Gurbani (Guru's Word) is the Guru, and ultimately, The Guru is Waheguru, the Ultimate Reality. For the Sikhs, the Ten Guru personalities of Guru Nanak Dev Ji symbolised Gurbani Guru (*Gur Moorat Gur Shabad hai: The Guru's image is the Guru's Word - Bhai Gurdas*). There was no distinction between the Guru and the Guru's Bani (Word). Sri Guru Granth Sahib Ji is the compilation of the Sachi Bani (True Bani) as approved by the Guru. Passages in Sri Guru Granth Sahib Ji make it clear that any bani not approved by the True Guru Himself (and therefore not included in Sri Guru Granth Sahib Ji) is not Gurbani or Sachi Bani (*Satguru bina hor kachi hai bani GGS p. 920*). Also by Guru Gobind Singh Ji's injunction, Sri Guru Granth Sahib Ji is the Living Guru.

*Guru Ghar*: Literally, Guru's House. Guru Ghar is the Guru's School or teachings i.e. the Guru's sphere of influence, the Sikh faith and way of life, as well as the Gurdwara.

*Guru Granth Sahib*: Sikh Holy Scriptures. See Guru Granth Sahib above.

*Gurvaak*: (Gur=Guru; vaak=sentence) Word uttered by the Guru. Depending upon the context, the expression means what the Guru has said or the Guru's order or both.

*Haomai*: Self-centred pride in own cleverness and importance. Opposite of the God-centred quality of humility which accrues from sewa (selfless service). Haomai is a major human defect; such a disease (rog pronounced as row-g) of arrogance or conceit can only be cured through prayer (Ardaas) and Guru Ji's blessing. Haomai is lost if one understands Hukam (see below)

*Hukam*: Hukam means "order". It also means Waheguru's Will (Hukam Rajaaee). The stress of Gurbani is on understanding the Hukam. Such understanding and acceptance of His Will gets rid of one's haomai (ego-centric behaviour) replacing it with humility.

*Joti jot samaona*: Light (human spirit) merging with the Divine Light. The expression is used for the departure of any of the ten Guru Ji's for Sach Khand (see below). Guru Ji joti jote sama gai means Guru Ji's spirit (light of life) merged with the Universal Spirit (Divine Light).

*Kachhera*: (say Kashehra) Agile shorts of Khalsa design - see Panj Kakkar.

*Kalgidhar or Kalgidhar Paatshah:* (Kalgidhar = the wearer of the aigrette, Paatshah = True King) one of the many forms of address for Guru Gobind Singh Ji. In the Indian tradition of descriptive names for heroes and deities, the other names for Guru Gobind Singh Ji include Bajan Wala = the Keeper of the Hawks; Neelay da Swaar = the Rider of the blue steed - a variety of Arabian steeds; and Dasmesh Pita = Tenth (Guru Nanak), the Father (of the Khalsa).

*Kalyug:* The fourth and final division of time in Vedic literature. See also yug, for Gurbani translation of the yugs.

*Kangha:* Wooden comb - See Panj Kakkar.

*Kara:* Iron bracelet - see Panj Kakkar.

*Kautak:* Unusual event or experience caused by Guru Ji. Mysterious or unexplained spontaneous happening. Such kautaks by Guru Ji(s) must not be interpreted as performance of "magic" or "miracles". They did not perform miracles for the sake of it or to glorify themselves; in fact Guru Ji's were against the show of magic or miracles. However, a saintly person fully in harmony with the Ultimate Power and Reality (Waheguru Ji) sometimes becomes the medium for Waheguru's Hukam or Will in a spontaneous way. The Will is that of Waheguru but the credit sometimes goes to Waheguru's true devotee as indeed each Guru Ji (i.e. Guru personality of Guru Nanak Dev Ji) was.

*Katha:* ('th' pronounced as in 'theme') Sermon on Sikhi covering interpretation of Gurbani, Sikh tradition and history. One who does katha is called a kathakar.

*Kesh:* Unshorn hair which all Sikhs are required to keep. See Panj Kakkar.

*Keski:* A small turban which is worn by men and Amritdhari women all the time. Gursikhs wear this on its own when at home or under the normal dastar (Sikh turban) when more formally dressed.

*Khalsa/Khalsa Panth:* The word Khalsa may be used for an individual or the collective body of the Order of the Khalsa. It was almost certainly used by Guru Sahiban e.g. by Guru Har Gobind Ji in a proprietary sense as Guru's own Khalsa. The word was in use in the land law of India at the time to indicate that land which belonged directly to the monarch" i.e. land which was not given by the monarch to some local chief to rule over. Thus Guru's Khalsa has direct link with the Guru with no other human intermediary. Therefore the Khalsa salutation: Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh: the Khalsa is of the Wonderful En-lightener; Who is always victorious." The word also does mean "pure" in Arabic and would also apply to the Guru's Khalsa. However, one who allows human mediation between the Guru and himself or herself, cannot claim to be the Guru's Khalsa in Sikhi. Khalsa has been defined by Guru Gobind Singh Ji as follows "*Jagat Jot japay nis basar..... Meditating day and night on the Light which is Awake. Having faith only in the One and none other. Absorbed in His Splendour, and His Love; never believing in fasts and tombs, temples or idols. Not for penances nor bathing at holy places, nor for the Yogis' self-maceration; not recognising any other but the One. When one's inner self is thoroughly illuminated with the Celestial Light; Only then can one truly be considered as Khalsa.*" (Sarab Loh Granth).

*Khanda:* Double edged sword. In paintings of Baba Deep Singh Ji, he can be seen wielding a khanda in his right hand while carrying his head on the palm of his left hand. It is also the Khanda in the centre of the Khalsa insignia called by the same name "Khanda". A shorter and broader version of



the Khanda is used for stirring the Amrit water during the Amrit Sanchar ceremony. Khanda represents the Unity of Waheguru in the Sikh tradition with the two edges representing the worldly and the spiritual sovereignty of Waheguru.

*Khanday Baatay di Pahul:* (see Amrit)

*Kirpan:* Sikh sword. (See Panj Kakkar.)

*Kookay:* Members of the Namdhari movement (see below). Kook=loud cry or shriek. Members of this offshoot of the mainstream Khalsa Panth tradition, get into spiritual ecstasy, in which state they let out cries of exaltation. Therefore, their popular name of Kookay (plural) or Kooka (singular). The Namdhari movement was "promoted" by Baba Ram Singh Ji in the middle of the 19th century. It was a reformation movement within Sikhism laying stress on Naam simran (see below) and a simple way of life. It was also the beginning of the independence movement in India against the British occupation. It is doubtful if Baba Ram Singh Ji wanted to start a new sect.

*Larhidaar Saroop:* Is the original connected-wording form (i.e. in which there were no spaces between words) of Sri Guru Granth Sahib Ji. A paatthi (one who reads Sri Guru Granth Sahib Ji) required extensive tuition from Sikh scholars, so that the continuous word format was read correctly. The wording was published in separated-word format towards the middle of the 20th century. This is called the padd-shed (padd = word; shed (shay-d) = space).

*Mahapurakh:* (Maha = great; purakh = man) However, if used to denote God, then the meaning would be "the Great Being" as God in Sikhi is above gender classification.

*Manmatt:* Egoistic, headstrong cleverness. Opposite of Gurmatt (see above).

*Manmukh:* An ego-centric person who, through arrogance rather than through research in humility, follows the cleverness of own vacillating mind. A manmukh mentality, devoid of any derived experience or wisdom, leads a person astray and away from higher human values or the spiritual goal in this life.

*Maryada:* Tradition or the manner in which ceremonies and rites should be performed (see, for example Rehat Maryada). Sikhi maryada should not include useless rituals so roundly rejected by Guru Nanak Dev Ji. However, regrettably, many Sikhs these days are misled by self proclaimed saints (saints) to follow anti-Sikhi rituals in the name of maryada. Gurmatt as determined by Panj Piaray must guide Gur Maryada.

*Matha tekna (or tekan):* In Sikhi, paying respect to Guru Ji during the period of the Ten Gurus and these days to Sri Guru Granth Sahib Ji only. Matha tekan in the Gurdwara is performed as follows: Approach Guru Ji with folded hands, go down on the knees, balancing yourself on the palms of your hands, bow forward and touch your forehead on the ground. You then stand up, fold your hands, bow to the Guru Ji and move away. Some Gursikhs also say a very short prayer while performing matha tekna and as they stand up after paying this respect they whisper the Khalsa salutation: "Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh." - collectively to the Guru and the Sangat. Today, this form of respect is strictly reserved for Sri Guru Granth Sahib only. (Just folding your hands and bowing your head slightly in respect for another Gursikh or an elderly or saintly person is a sign of respect and not matha tekan.)

*Naam:* Waheguru's Name. Waheguru's Being (Timeless Spirit), the attributes of which are described in the Mool Mantar, the Basic Precept at the beginning of Sri Guru Granth Sahib Ji.

*Naam simran:* To do Naam simran is to recite God's Name (for the Sikhs the most frequently used Names are Waheguru (Wondrous Enlightener) and Sat Naam (True Name of the God-Being) so that the very Presence of the Ultimate Reality (the Ik Onkar, Waheguru, Akal Purakh, Nirankar and called by many other Names) is experienced deep in the mind or hirda. More than that, the whole mind and body should experience the God's Being in and around us. That is Naam simran with every breath for it becomes an inseparable part of one's own being. Naam simran is God experience.

*Nadar:* A uniquely Sikh concept which sees hope for anyone at any time through Waheguru's Nadar-Grace. This where the positive Sikh thought parts company with the traditional negative concept of destiny or the Vedic karam philosophy. Waheguru's benevolent "look" (attention) can fall on anyone at anytime. And so, with Guru's Nadar, received through the righteous path and prayer, everyone has a real choice and opportunity in this life to free oneself from the cycle of karma and birth and death.

*Namdhari sect:* (also called Kookay - see above)

*Nit-Nem:* Prescribed daily recitation of specified Banis (Gurbani compositions).

*Paatth:* Reverential reading of Sri Guru Granth Sahib Ji or any other religious work like Guru Gobind Singh Ji's Dasam Granth. (See also Akhand Paatth)

*Paatthi:* One who reads paatth i.e. Gurbani from Guru Granth Sahib Ji.

*Panj Banis:* See Nit Nem.

*Panj Kakkar:* The five articles of faith which Amritdhari Khalsa (Singhs and Singhanis) must keep as part of the Khalsa rehat (discipline).

*Panj Piaray:* The Five Beloved Ones. The first five Sikhs who, on the Vaisakhi day in 1699, responded to Guru Gobind Singh Ji's call and offered their heads. They were the first five Sikhs to be initiated into the Order of the Khalsa; and, at Guru Ji's request, collectively initiated Guru Ji Himself as a Khalsa. The institution of Panj Piaray started with that first Amrit Sanchar ceremony on Vaisakhi 1699, and five Amritdhari Singhs/Singhanis act as Panj Piaray for Amrit Sanchar and represent the highest authority for religious and other purposes regarding decisions affecting the Khalsa Panth. The Panj Piaray are always Amritdhari and volunteer for this sewa. They are never elected but, if need be, they are selected by the Sangat or by drawing lots after Ardaas before Sri Guru Granth Sahib Ji.

*Panth:* An all-embracing word for the spiritual and worldly collective body of the Khalsa Panth, the Order of the Khalsa or the Sikh nation. See also Khalsa.

*Pothi:* A part of Guru Granth Sahib Ji published as a separate volume. Sometimes, it be annotated i.e. meanings of the more difficult words may be given.

*Prakaash karna*: Refers to Sri Guru Granth Sahib Ji when the Holy Scriptures is open for darshan (holy sight and reading) and matha tekan. The term is also used generally, when Guru Ji is available for darshan in some Gursikh's house in a special room prepared for the purpose e.g., "He had Prakaash of Sri Guru Granth Sahib Ji in his house."

*Rehat*: Physical and mental discipline which a Gursikh is required to keep. Too often Sikh rehat is associated with the physical appearance and rituals (keeping the Panj Kakkar) and doing Nit-nem only. Every Sikh should keep a copy of the Rehat Maryada and strive to practice both, the inner and physical disciplines.

*Rumaala*: Large scarf made of fine material for covering Sri Guru Granth Sahib Ji. Rumaalas are presented to the Guru by devoted Sikhs with great reverence, usually following the Bhog (see above) ceremony.

*Sach-khand*: The Plain of Truth or the Ultimate Reality where resides the Formless Waheguru outside time and space (Sach Khand vasay Nirankar). Sach-khand needs to be understood in the way described in the 37th stanza of Jap Ji Sahib, starting Sach-khand vasay Nirankar.

*Saka*: A sensational episode in Sikh history like the Saka of Nankana Sahib or the Saka of Jallianwala Baag. The sakas and many Guru or Sikh saakhis (see below) are the landmarks of the most eventful Sikh history to date.

*Saakhi*: Depending upon context and source, a saakhi may be an anecdote, historical episode, mythological or even fictitious story, usually with a religious moral. There are many saakhis (true episodes) relating to the lives of the Sikh Gurus and great Sikhs. However, there are also hundreds of teaching stories from the ancient scriptures and some of these are mentioned in Sri Guru Granth Sahib Ji because of their teaching content. Some saakhis of Sri Guru Nanak Dev Ji e.g. Guru Ji visit to Mecca, have become very popular and are recited daily by Sikh preachers and Sikh parents to their children. Most of these are historical as are the saakhis of great Sikh martyrs like Bhai Mani Singh Ji and great sewadars like Bhai Ghanaya.

*Sangat or Saadh Sangat*: Holy congregation. A gathering for religious purpose.

*Satguru*: The True Enlightener (sat=true; guru=giver of light i.e. knowledge).

*Sewa*: Selfless service in total humility and without expectation of any reward. Sewa is a central theme of Sikhi and it may take many forms from cleaning the footwear of the Sangat at a Gurdwara to community service in any form. Sewa must be done on a none-discriminatory basis as did Bhai Ghanaya during the siege of Anandpur when he offered water to friend and foe alike. In the Sikh tradition sewa may require extreme sacrifice, in such cases the person feels blessed by the Lord and offers his or her prayer of gratitude.

*Shaheed*: A shaheed is a martyr who had died for a righteous cause.

*Shabad*: (also see Gur Shabad) Any hymn in Sri Guru Granth Sahib Ji. Guru's Word. Also used in a deep spiritual sense as The Word which puts the soul in touch with Universal Spirit. That Word or mystical formula in Gurmatt is " WAHEGURU". "Waheguru Gur Mantar hai".

*Sikhi (Sikhism)*: The Sikh way of life. The word Sikhi is preferred to the more westernised word Sikhism which has a different connotation.

*Yam*: (pronounced as j'mm with soft 'j') Dark messengers of death.

*Yug*: One of the traditional four ages into which Vedic literature divides time in the order Satyug (1728000 years), Treta (1296000 years), Duapar (864000 years) and Kalyug (432000 years) (Source: Asa di Vaar steek by Prof Sahib Singh, Singh Bros., Amrisar). In Satyug the driving force is dharam (desire to do one's duty and adherence to a code of conduct i.e. rehat see above) and the vehicle (i.e. human experience) is contentment (santokh); in Treta the driving force is chivalry (jor: strength signifying the quality of the saint warriors) and the vehicle is control over sensual desires (jatth); in Duapar the driving force is high conduct (satth) and the vehicle is meditation (tapp); and in Kalyug, the driving force is falsehood and deception (koor) and the vehicle is the fire (agan) of desire (for more and more). Thus, Gurbani, by using the idiom of the four yugs and their characteristics shows the relationship between good or bad driving forces and their impact on the human being (body and mind experience), which otherwise has been mentioned as the highest life form, nay, compared with God's house: *Har Mandar (Har Mandar eh sarir hai gian ratan pragat ho- ay: This body is the Lord's mansion wherein is revealed the jewel of Divine comprehension SGGS p. 1346)*. The Gurmatt teaching is that the so called four yugs reside simultaneously in the human body and mind. However, there is acceptance that the characteristics of Kalyug are predominant in the modern materialistic age and Waheguru's kirtan (meditative singing of His Qualities) has been offered by the Guru as the medicine for the ailing human body and mind suffering from the fire of desire.